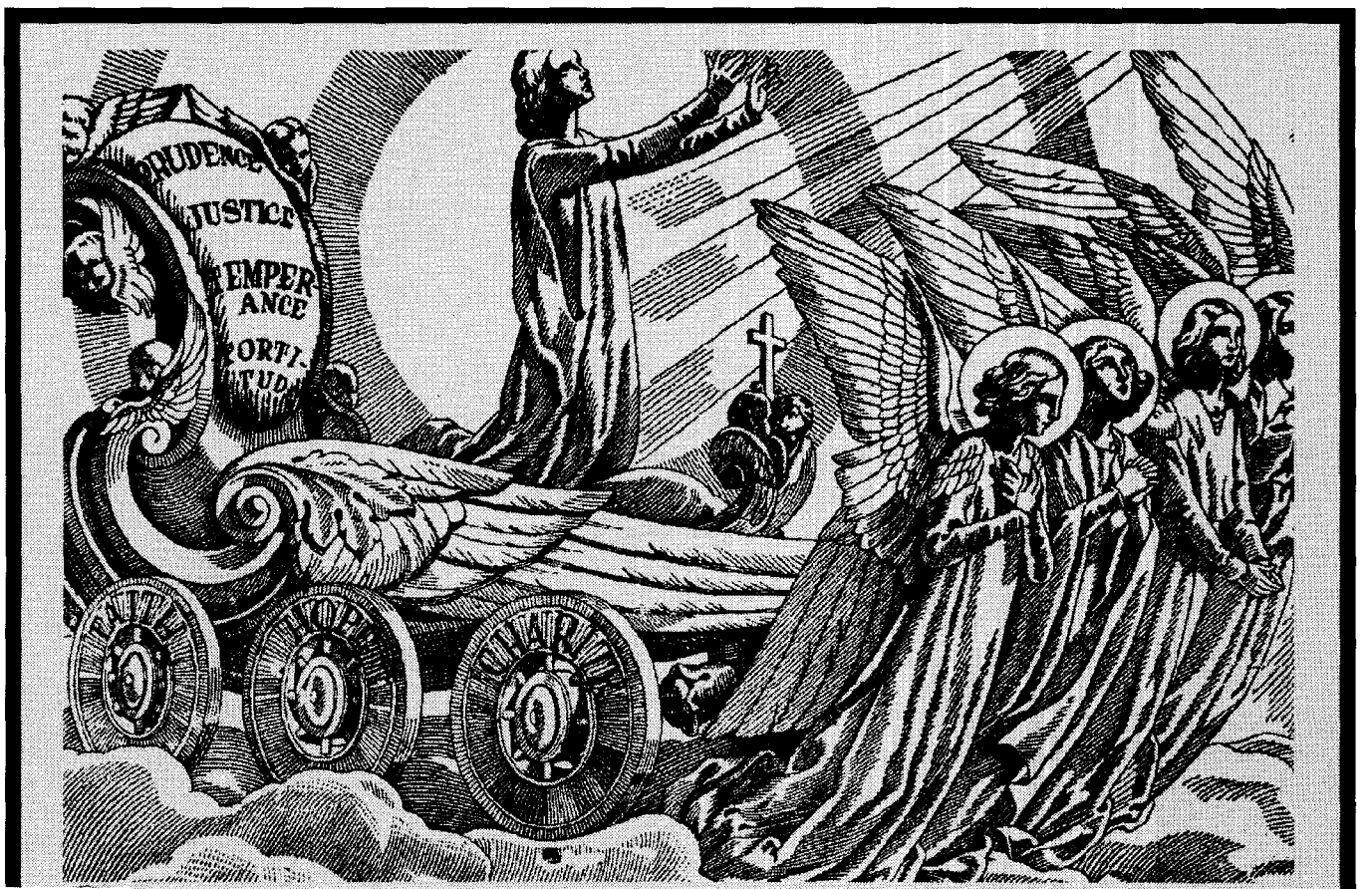
St. Charles Seminary Library

$2.00 May 7, 1993

COMMONWEAL



THE CATECHISM: Four responses

Dennis M. Doyle / Dennis O'Brien / Luke Timothy Johnson / Sara Butler

ERMANY: It isn't
Weimar all over again
AND RICHARDS COOPER

ELIGION IN RUSSIA
DWARD McGLYNN GAFFNEY

BOOKS: WILLIAM M. SULLIVAN on communitarianism
ELIZABETH BARTELME on 'Dakota'
JOHN LANGAN on the Gulf Conflict
SUZANNE KEEN on the top 500 poems
Religious booknotes by the indefatigable LAWRENCE S. CUNNINGHAM

CW 0079972 9322
ST CHARLES SEMINARY
LIBRARY
CARTHAGENA STA
CELINA OH 45822
3-DIGIT 458

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CORRESPONDENCE

The Galileo file

Notre Dame, Ind.

To the Editors: I found "The Leaning Tower of Truth" by Robert L. Spaeth [March 26] insightful and on the mark. It is a shame that the recent statement by Pope John Paul II on the Galileo case fails to acknowledge the bad theology (endorsed by Pope Paul V in 1616) or the misuse of authority (ordered by Pope Urban VIII in 1633) that produced a condemnation that haunts the church to this day. Dr. Spaeth is right: a dose of historical humility and firm purpose of amendment might truly have helped lay the matter to rest. Alas!

JAMES LANGFORD

'Mama' was Norwegian

Cincinnati, Ohio

To the Editors: Thanks for the inclusion of Katharine Byrne's "Count on Mom" [April 9], about the "writers" in her family.

I did note her comment that the TV series, "I Remember Mama," concerned "a first-generation Swedish family." In fact, the family was Norwegian. Of the episodes I recall, the most memorable was one shown around Christmas time telling the family story of the night the animals talked. The episode used a flashback to the time when the grandparents lived in Norway.

Thanks, too, for allowing me the opportunity to indulge in a little nostalgia.

DAVE DONOVAN

Byrne hits the mark

Chicago, Ill.

To the Editors: Thank you for another of Katharine Byrne's delightfully accurate snapshots of life as it was and is ["Count on Mom," April 9]. She never fails to make her point in a delightfully readable manner, each carefully chosen word hitting its mark. Please continue to offer observations by this timeless and gifted writer.

JANICE WRIGHT BEAMER

Sexuality & faith

Oak Park, Ill.

To the Editors: In his column "They Call Themselves Liberals" [February 26], David R. Carlin, Jr., assumes an advocacy role for conservative Catholics and others morally opposed to lesbian and gay sex. He wishes us to listen to those who see the "gay rights movement as part and parcel of a secularist assault on religion" that may lead to the "eventual destruction of religion."

Given the position of many religious groups, or their leaders, on this issue, it is not surprising that some lesbians and gay men are not well disposed toward organized religion. On the other hand, the current issue of Chicago's *Windy City Times* lists thirty-eight communities or organizations for lesbian and gay people of faith. I know many lesbians and gay men who are active members (and, sometimes, pastors) of mainstream churches, parishes, or congregations.

I see no evidence of a direct correlation between a sexual orientation and a religious understanding of the universe. Further, I have encountered many heterosexuals who are definitely secular in their outlook.

In nontotalitarian societies, the biblically fundamentalist person constantly encounters those who have values and beliefs different from his or her own. When such persons venture into the workplace, the military, and society at large, they must deal with people who divorce after heterosexual marriages, put money in interest-bearing accounts, or eat shellfish or other forbidden food.

The issue of how a religious minority deals with public morality is too formidable for this letter. So I would ask Mr. Carlin, in his mediating role, to ask the conservative Catholics and others where they think the sin begins. Two women kissing? Two men holding hands? Does the Bible condemn such expressions of affection among consenting adults? Are these sins?

I suspect that most of the religious conservatives for whom Mr. Carlin speaks have never had to confront sodomy directly. In my experience, most of the discrimination against or harassment of lesbians and gay men is based on differences of appearance or manner or on the mere assumption that the other person is a lesbian or a gay man. My suspicion is that the discrimination and harassment come not from the moral dimension but from other dynamics such as fear of one who is different.

In his column in the same issue ["Prejudice or Disagreement?"], John Garvey asks us to accept "a certain civilized complication, a right to differ, even about the deepest things." It is *not* civilized to try to prevent someone from being hired merely on the assumption that the person is gay—something I and many others have experienced. It is *not* civilized to harass someone on the street because he or she is walking with someone of the same sex, or is walking alone in a "gay" area.

Mr. Garvey has a need to assert that heterosexual marriage and celibacy are "better ways of being." Better for whom? There is clearly a need for families that

(Continued on page 30)

Commonweal is indexed in Reader's Guide to Periodical Literature, Catholic Periodical Index, Index of American Periodical Verse, Book Review Digest and Book Review Index. Microfilm from Vol. 1, 1924, to current issues available through University Microfilm, 300 N. Zeeb Road, Ann Arbor, MI 48106 and on Microfiche from Bell & Howell, Wooster, Ohio 44691. Serials Data program No.: ISSN 0010-3330. Second-class postage paid at New York, N.Y. and at additional offices. Copyright © 1993 Commonweal Foundation. Single Copy, $2. Yearly subscriptions, U.S., $39; Canada, $41; foreign, $44. Special two-year rate: U.S. $67; Canada, $71; foreign, $77. All Canadian and foreign subscriptions must be paid in U.S. dollars by International Money Order or by check on a U.S. bank.

Illustrations: Cover art, pp. 16, 18, *My Catholic Faith,* 1949, My Mission House; cover design, Antonucci; p. 4, Banx, Rothco; p. 6, © Peter Williams, WCC photo; pp. 9, 22, 24, Ross, Rothco; p. 10, Baloo, Rothco; p. 11, Valerry; p. 20, photo by Claudio Iannone; p. 28, Charlot.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

COMMONWEAL

CONTENTS

Volume CXX, Number 9

Correspondence 2
Editorials 3
Editor's notebook: *Patrick Jordan* 4
Pray for it: *Edward McGlynn Gaffney, Jr.* 5
Health care for all: *J. Bryan Hehir* 7
Goodfellows: *Abigail McCarthy* 9
It isn't Weimar all over again: *Rand Richards Cooper* 11
The catechism—four responses: *Dennis M. Doyle, Dennis O'Brien, Luke Timothy Johnson, Sara Butler* 14
Stage: *Gerald Weales* 19
Screen: *Richard Alleva* 20
Poetry: *Kit Thompson* 21

BOOKS

The Spirit of Community: *William M. Sullivan* 22
Dakota: *Elizabeth Bartelme* 23
The Gulf Conflict 1990-91: *John Langan* 27
Martyrs' Day: *Margaret O'Brien Steinfels* 26
The Top 500 Poems: *Suzanne Keen* 26
Religious booknotes: *Lawrence S. Cunningham* 28

STAFF

Editor: Margaret O'Brien Steinfels
Managing Editor: Patrick Jordan
Associate Editor: Paul Baumann
Production Editor: Jacqueline Dowdell
Senior Writer: Robert G. Hoyt
Business Manager: Richard Haas
Design: Emil Antonucci
Screen: Richard Alleva
Stage: Gerald Weales
Poetry: Rosemary Deen
Columnists: John Garvey, J. Bryan Hehir, Abigail McCarthy, David R. Carlin, Jr.
Staff: Harriette Balsky, Carmen Alava, Pamela Quatse
Advertising Manager: Ruth E. Taylor
Publisher: Edward S. Skillin

Commonweal, [ISSN 0010-3330] A Review of Public Affairs, Religion, Literature, and the Arts, is published biweekly except Christmas/New Year's; and monthly July and August, by Commonweal Foundation, 15 Dutch St., New York, N.Y. 10038. Telephone: (212) 732-0800. Display advertising correspondence should be sent to Ruth E. Taylor, 11 Graffam Rd., So. Portland, Me. 04106 (207) 799-4387, classified advertising correspondence to 15 Dutch St. POSTMASTER: Send address changes to Commonweal, 15 Dutch St. New York, N.Y. 10038.

Agents of apocalypse

What was badly begun has been badly ended. In February, four federal agents were killed in an ill-conceived and badly executed assault on the compound of the Branch Davidians, a cult group near Waco, Texas. The Bureau of Alcohol, Tobacco, and Firearms, a unit of the Treasury Department, mounted the operation on the grounds that members of the Branch Davidians possessed illegal firearms and explosives and committed physical and sexual abuse, especially against children. Their goal was to arrest David Koresh, the leader of the cult, and presumably to seize the group's weapons. But too many questions remain unanswered. Why an assault to serve arrest warrants? Why weren't David Koresh and other leaders arrested earlier on their frequent trips outside the compound? Why did the assault proceed when ATF officials knew the element of surprise had been lost? Is being a cult, however bizarre, sufficient justification for the government to mount a virtual military attack? Was the threat of cult violence so immediate, the evidence of child abuse so strong, that armed attack was the only way to go?

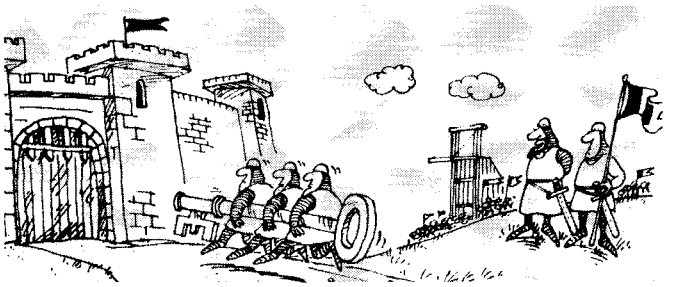
After this fiasco, in which perhaps a half-dozen cult members also died and several federal agents were wounded, the ATF was quickly replaced by the FBI, whose professionalism promised a cool resolution of the conflict and a calm lifting of the siege. Relieved sighs all around seemed in order.

Negotiations began. Some of the Branch Davidians left the compound. Ultimately, however, the talks broke down and were finally ended. Water and electricity were cut off. So were telephones. There followed a twenty-four-hour psychological offensive of blaring noise along with the glare from high-powered lamps that kept the compound lit all night. This was intended to weaken the resolve of those inside the compound now largely cut off from contact with the outside world. The noise bombardment included Buddhist monks chanting, a dental drill, rabbits being killed, Nancy Sinatra, and Christmas carols. Koresh and his followers did not budge.

On April 19, the FBI, in what appears to be a wildly ill-conceived decision, began another assault. It included knocking holes in the outer walls of the compound's buildings with a tank and spraying tear gas into the interiors. To be sure, the FBI has not described this as an assault, but as closing the periphery and increasing the pressure on cult members to surrender. In particular, the FBI hoped that the women would pack it in and leave with their children—an attack of maternal instinct. Instead, the compound went up in flames. Some eighty-six cult members reportedly were burned in a conflagration that the FBI says was started by cult members. Mass suicide? Perhaps. But surviving Branch Davidians have said the fires started when the assault on the walls of the compound spilled fuel from kerosene lamps.

David Koresh had messianic pretensions and may have been a psychopath. His preachings and biblical exegesis were treated in the media as a species of crazed and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



"Looks like the research boys really came up with something this time."

apocalyptic Christianity. But the cult's beliefs and codes, while rooted in the esoterica of the Book of Revelation and in the Branch Davidians as a breakaway group of the Seventh-day Adventists, were very much of Koresh's own devising. Former cult members have spoken of Koresh's mesmerizing powers and many of them may have been among those "lost souls" that seek the security and certainty of such cult leaders. Koresh, in as spectacular an example of a self-fulfilling prophecy as we are ever likely to see, has now had his apocalypse delivered to him not by God but by the FBI. That, of course, is not among the FBI's responsibilities.

Inquiries and investigations have been promised by Attorney General Janet Reno at the Department of Justice. She has taken full responsibility for the operation and its disastrous outcome. Perhaps she did her best in approving what now appears to have been a senseless assault. But a more skeptical scrutiny of the FBI plan was clearly called for. Many justifications for the FBI's final decision are likely to emerge in the weeks ahead. They should be stronger than those first offered by Ms. Reno. The fatigue of the FBI team members seems a feeble excuse. No one seems to be saying that the reports of child abuse were solid or recent. There may well be some exculpating reasons for the specific decision to storm the walls and spray the tear gas. But what is surely to remain a puzzle is how two government agencies lost all sense of proportion and took on themselves the crazed and apocalyptic behaviors that they found so alarming in their adversaries in the Branch Davidians.

AN EDITOR'S NOTEBOOK

A DEADLY SILENCE

FAINT VOICES ON SUDAN

The news that reaches the West from war-torn Sudan is scant but horrifying. The ten-year-long civil war between the Islamic "fundamentalist" government in the north—bent on imposing Islamic law on the country—and the Christians and animists in the south, where they constitute a majority, has become more complicated and more deadly. In the last year, a three-way split among the rebels has turned them on one another with a vengeance, while the Khartoum government has pursued its relentless drive in the south, restricting press reports from the area in an attempt to cover up its misdeeds. But the UN has documented some of those brutal misdeeds, and the General Assembly not only condemned them but in March the UN established a special human rights commission to monitor the country.

What occasional reports do slip out of Sudan are numbing. A Catholic missionary in the south writes us that conditions have deteriorated seriously in the last five months: hunger is rampant, rebel infighting is fierce, and the government regularly detains, tortures, and disappears black Sudanese and Christians. She mentions caring for an old man whose face was "lopsided with one sightless eye deeply sunken into an irregularly shaped orbit" as a result of beatings while in government detention, and tells of other victims, their skin scarred with chemical burns, their right hands severed as the result of what she calls one of the government's "better known punishments." Kevin Carter's haunting photograph (*Time*, April 5) of a small girl collapsed on her way to a feeding station, a vulture crouched and waiting, was a graphic reminder of ethnic cleansing, Sudanese style.

An estimated 4 million people are at risk of starvation in Sudan, and according to Senator Paul Simon (D-Ill.), an as-yet-unpublicized U.S. Centers for Disease Control report says that as many as 80 percent of the children in some areas of Southern Sudan are severely malnourished. Food distribution to the region was dealt a further blow last month when fighting between the government and rebel groups forced the UN to suspend food deliveries to one of the most desperate areas. A relief worker on the scene told the *New York Times* (April 18) that it "was the biggest misery you could ever imagine," and that more than 4,000 children at one center alone were likely to die.

So far, the voices raised in behalf of Sudan in the West have been too few and too faint. In February, thirteen African cardinals made an impassioned appeal for human rights in Sudan, and Pope John Paul II, at his courageous best, spoke bluntly to Sudan's leader, General Omar Al Bashir, during a brief stopover in Khartoum. "Minorities within a country," the pope told the general, "have the right to exist, with their own language, culture, and traditions, and the state is morally obliged to leave room for their identity and self-expression."

In the United States, however, the churches have proven to be entirely too soft-spoken. Lee Miller has sent moving dispatches from the scene for the *Lutheran*, as have Maryknoll missionaries to the Catholic press; and Bread for the World has proven itself again a plain-spoken and reliable watchman. But, as Congressman Frank Wolf (R-Va.) told Mary McGrory of the *Washington Post* last month, while church people flooded his office on Latin America and other issues, on Sudan "I hear silence." That must change.

For his part, Wolf has gone on a fast to alert his colleagues and constituents about Sudan. In the Senate, Senators Simon, Kassenbaum, Jeffords, and Feingold have sponsored Senate Resolution 94. It calls on President Bill Clinton to appoint a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

special negotiator to work with the UN, the Organization of African Unity, and the Sudanese to establish a cease fire and to set up an internationally monitored demilitarized zone. The president should condemn Khartoum's human rights abuses and push the UN to increase assistance to humanitarian agencies in southern Sudan.

"Where is the hope?" writes our missionary friend. "I found it in the small things...in the roar of thunder when the clouds opened up during Mass...and our sackcloth and ashes turned to excitement and joy....For here, rain means not only the possibility of planting a small crop, but also the end to the dry season offensive."

There ought to be more sounds of hope for Sudan than the patter of rain. From abroad there ought to come a mighty roar of voices.

PATRICK JORDAN

REPORT FROM MOSCOW

PRAY FOR IT

RELIGIOUS FREEDOM IN RUSSIA

Five years ago on the occasion of the first visit of a Soviet head of state to the Vatican, Mikhail Gorbachev promised Pope John Paul II that his policy of *perestroika* or reconstruction would entail a new era of religious freedom in the Soviet Union. There was a great irony in this, for 1988 was the year in which Nikita Khrushchev had promised to display "the last living priest." Gorbachev kept his promise; in 1990 he signed a new statute that protected religious freedom in the Soviet Union. That represented major progress after seven decades of Communist rule that did its level best to impose atheism as the official state religion and to eliminate all exercise of other religious convictions. Shortly thereafter the Russian Federation adopted its own statute, which was even more protective of religious freedom. With the collapse of the Soviet Union it is this statute that now governs in Russia.

Recently, however, word has drifted westward that changes were being contemplated in this important statute. For example, an article last month in *Isvestia* blasted the creation of a new Experts' Consultative Council on religious matters. Metropolitan Kirill of Smolensk condemned the draft outright, while the apostolic administrator of the Catholic church in Russia, Thadeus Kondrusiewicz, took more focused aim at new provisions requiring registration of religious associations with the council and regular reporting of their activities.

As it turned out, I was one of several legal scholars lucky enough to receive an official invitation for a consultation on this statute from V.S. Polosin, the chairman of the Supreme Soviet's Committee for Freedom of Conscience, Religion, Mercy, and Charity. Who could be against freedom of conscience, religion, mercy, and charity? And who could decline an invitation to join such eminent constitutional scholars as Harold Berman of Emory, Jesse Choper of UC-Berkeley, Robert Destro of Catholic University, Cole Durham of Brigham Young, Douglas Laycock of Texas, and James Wood of Baylor for conversations about these vital matters?

The answer to the second question proved easier than the answer to the first. I read the briefing book prepared by the sponsor of the American delegation, the International Academy for Freedom of Religion and Belief, and packed my bags for Moscow. But the issues of religious liberty that we were asked to comment upon were subtle, and it was by no means clear as to who was trying to promote religious freedom and who was trying to control it, if not stifle it. Life can be complicated anywhere, but in Russia—as any reader of Dostoevski knows—it is more so.

I suppose it might be thought ungracious for a guest to wonder why he had been invited at all. Aware of the Russians' famous ability at chess, however, I did let the thought cross my mind that somebody might be interested in using us as pawns in a domestic struggle far more convoluted than met a lawyer's eye scanning a draft statute for legal difficulties. I guess that's the post-cold-war version of the old saying, "Just because you're paranoid doesn't mean they're not out to get you."

In the very week in March in which Russia was experiencing its latest constitutional crisis—which ended with two votes that rejected both the impeachment of President Boris Yeltsin for his attempt to expand the powers of the presidency and an effort to remove his archrival, Ruslan Khasbulatov, as chairman of the Supreme Soviet—a group of legal scholars and religious leaders from the United States met for three days with our Russian counterparts. The setting, ironically enough,

Alexis II, Patriarch of Moscow

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

was a villa outside of Moscow that used to serve as a retreat for the Central Committee of the Communist party. In these days of *glasnost,* frank and candid exchange of views within Russia has replaced domination and control of all expression of thought by central agencies of government. We certainly witnessed that kind of frankness and candor among our Russian counterparts.

But *glasnost* does not mean the disappearance of a bureaucracy as vast and vicious as the KGB without a bang, a whimper, or a trace in a newly reconstructed Russia. Indeed, some of our counterparts at the three-day consultation illustrated this very difficulty. The head of the Russian delegation was Dr. Youri Rozenbaum, a legal scholar who has specialized in church-state relations. He refused to disclose the identity of any of the Russian delegation before we arrived, and he insisted on chairing each of our eight sessions. As it turns out, Rozenbaum's secretive and controlling style is long studied. More than a disinterested scholar, he has had a checkered career both in and out of favor with the KGB operatives who infiltrated the Council of Religious Affairs, the notorious agency of the Communist regime that did as much to stifle as to protect religious freedom.

It is no accident, as my Marxist friends used to say, that Rozenbaum chairs the newly formed Experts' Consultative Council recently established by Khasbulatov. So far, the nine experts named to the council—shall we call them "friends of Youri"?—are what Michael Bourdeaux of the Keston Research Institute at Oxford describes with British understatement as "reemerging officials of the former Communist state, not one of whom has any known religious commitment." The Ministry of Security (former KGB) will have an ex officio member on the council.

It was this panel of experts that issued the draft statute on religious freedom that we were asked to review. In one section of the draft, state bodies are given the "right to receive essential information from religious associations and attend events sponsored by religious associations." Another section imposes a complicated duty on religious associations to register with the council mentioned above.

The repugnance of Baptists to the licensing of preaching in colonial Virginia is at the core of the American commitment to free exercise of religion. Against the historical context not of colonial Virginia, but of a decades-long attempt to suppress religion by governmental access to minute details of the activities of religious bodies in Russia, it is understandable that Russian religious leaders rang alarm bells at these provisions in the draft statute, which confers on the council the power to suspend religious bodies that do not conform to the law. After three intense days of conversations, Rozenbaum casually announced that the draft statute had been withdrawn. No need to worry, at least until the next draft comes out.

If our meeting helped to bring this result to pass, it was a success for that reason alone. We will have greater cause to rejoice if a truly representative Consultative Council does not waste energy erecting Potemkin villages to display to Westerners, but is empowered to protect the free exercise of religion fully in Russia. That goal is not coterminous with issuing legal documents purporting to protect "religious freedom" as an abstraction. It is how these documents are construed by those in power that will matter in the long run. Many among the intelligentsia—both here and in Russia—purport to defend "religious freedom" in principle, but staunchly oppose religion and its exercise by religious believers. For that reason there are serious issues that remain unresolved in Russia, including the recovery of church property confiscated after the revolution of 1917. For example, Catholics in Moscow have no house of worship other than a small church attached to the French embassy. And educators are baffled about how to teach about religion in the state schools without promoting a particular faith.

Our meeting not only identified these problems, but also elicited a commitment to work toward their resolution. The hope that these goals can be achieved is not illusory; ardent religious believers—including Adventists, Baptists, Buddhists, Catholics, Jews, Old Believers, Orthodox, and Pentecostals—have been invited to serve as representatives on the council and to advise the committee of the Supreme Soviet mentioned above.

After our formal sessions on the proposed draft statute were completed, several of us met informally with members of various religious bodies. It was moving to learn firsthand of the survival of religious faith from those who had suffered incredible persecution at the hands of their government, including dissident Orthodox priests such as Georgi Edelstein and Gleb Yakunin—who wear the scars of their years in the gulags—and

Boston College
June 21-25, 1993

Announcing . . .

The 20th Annual

LONERGAN WORKSHOP

The Legacy of Lonergan

Speakers:

Patrick H. Byrne (*Boston College*)
Frederick E. Crowe, SJ (*Lonergan Research Institute, Toronto*)
Joseph F. X. Flanagan, SJ (*Boston College*)
Mary Ann Glendon (*Harvard Law School*)
Joseph A. Komonchak (*Catholic University*)
Matthew L. Lamb (*Boston College*)
Frederick G. Lawrence (*Boston College*)
Sebastian Moore, OSB (*Downside Abbey, Bath, England*)
David W. Tracy(*University of Chicago Divinity School*)
Philip C. Rule (*College of the Holy Cross*)

For more information write to: Fred Lawrence, Director, Lonergan Workshop, Department of Theology, Carney 405, Boston College, Chestnut Hill, MA 02167; 617-782-7319.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Orthodox Jews with whom I prayed in the snow on Shabbat because they have no synagogue within which to meet.

The most significant meeting throughout this week of extraordinary experiences was an audience that five members of the American delegation—including the ecumenical officer of the Orthodox church in America, the Very Reverend Leonid Kishkovsky—had with the patriarch of Moscow, His Holiness Alexis II. The patriarch committed to us that he supports the principle of religious freedom, including equality of access by different religious groups within Russia, none of whom should suffer at the hands of the state. Neither does the Orthodox church seek a preferred or established position in a newly reconstructed state. Decades of the subversion of the church by the state would seem to counsel against that. And the patriarch described in painful detail the attempts of the state to destroy the Orthodox church in Russia, from the notorious five-year plan of Stalin in 1932 to Khrushchev's promise to eliminate Orthodox priests by 1988.

I recalled a bond of suffering between my people and his, going back to the period of the Penal Laws that imposed severe criminal penalties and civil sanctions on Catholics in England and Ireland from the Tudor period down to our own century. Remaining faithful under such circumstances as the Irish and the Russians have experienced is not easy, so I pledged the patriarch the constant support of my prayers for him and for the church in Russia. He thought this was the most important gift an American jurist could bring to Moscow.

EDWARD McGLYNN GAFFNEY, JR.

Edward McGlynn Gaffney, Jr., is the dean of the Valparaiso University School of Law.

WORLD WATCH

J. Bryan Hehir

HEALTH CARE FOR ALL

A CATHOLIC PERSPECTIVE

The Clinton administration's Task Force on National Health Care is scheduled to submit its report to the president this month. The report, of course, will be a proposal, and its publication will signal the beginning of a new phase of the national debate on health care. The U.S. argument about health care reaches back to the early 1970s, but the Clinton campaign and the Clinton presidency have generated new expectations for change, and its proposal for reform will provide a defined focus for the public debate. Among the institutions which are prepared by ideas and experiences to contribute to the national assessment of health-care reforms is the Catholic church. The church's participation in the policy process exemplifies the diverse dimensions of its public life. There will be space in the public argument for the church to act as a teacher, as a voice of public advocacy, and as an institution deeply involved in health care at the local and national levels.

These distinct roles correspond to the three major concerns which the church has in the U.S. health-care problem. The first is health care as a social justice issue, involving the question of access to health care available to the citizenry. The second is health care and medical ethics (or bioethics), involving a broad range of questions which have been traditional concerns of Catholic moral teaching. The third is the role of Catholic institutions as participants in the ministry of health care in the United States. What follows is an effort to describe the content of each of the church's interests and to highlight points of tension among these complex concerns.

A major part of the national debate in health care is focused on issues of social justice; at the heart of this policy question is the fact that close to 40 million individuals have no access to health insurance.

There are different ways to frame the social justice argument about access to health care, and some of the members of the Task Force are ethicists who have been arguing the justice case over the last decade. Using categories from Catholic social teaching to make the social justice case produces the following structure of argument. The first step is defining the right to health care; the right is a moral claim to a good (health care) which is essential to human dignity. The affirmation of the right finds concise expression in John XXIII's *Pacem in terris* (1963). While the right is declared, the papal text did not spell out the content of the right. Using the common logic of the social teaching, however, one could say that the right to health care should assure for each person a basic minimum of benefits which will vary with the economic capability of the society in which the right is being secured. In the U.S. debate, the church will have to engage the questions of universal access and the definition of which health-care benefits should fall within the category of minimum levels of care.

The assertion of each person's right to health care leads, secondly, to a determination of who has the duty to respond to the right. Here several elements of Catholic social thinking converge. The duty in the first instance falls on society as a whole; meeting the need for health care is an essential aspect of the common good. Society fulfills the responsibility to provide health care for each person through a multiplicity of agents. Catholic teaching on subsidiarity restrains the notion that the state should be the first agency to respond to the right; but the state clearly has moral responsibilities, and a major role

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in meeting the health-care needs of the society. Both John XXIII's explanation of socialization in *Mater et magistra* (1961) and John Paul II's definition of the duties of solidarity in society establish the foundation for a positive and activist role for the state in responding to health-care needs.

But subsidiarity encourages the search for other agents, "lesser than" the state, which also have obligations to meet the right to health care of each citizen. The health-care professions are the primary community upon whom the duty falls. In Catholic social thought a profession bears special social responsibilities. Professions are not to be conceived simply as interest groups or trade associations. Professions are accorded unique status in civil society, and they bear unique responsibilities. It is clear in the United States, as in all other postindustrialized societies, that the health-care professions cannot respond adequately to the need for universal access to health care without the extensive involvement of the state. But this fact should not obscure the primary role which the health-care professions still have in meeting health-care needs.

Between the state and the health-care professions in the United States stands another major actor, the health-insurance companies. While they do not have the moral role of a profession, health-care reform requires of these companies a conception of corporate moral responsibility which should be articulated and enforced through law and policy.

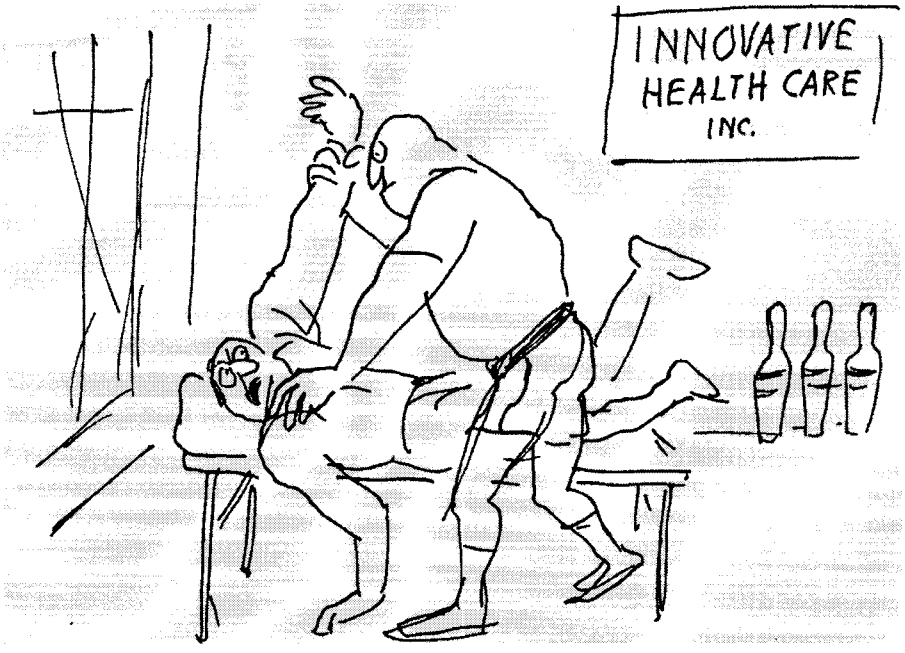
The architecture of the social justice case in Catholic terms, therefore, affirms a right to health care for all; includes meeting that right as an essential element of the common good; and identifies a mix of public and private actors which have duties to respond to the right. Catholic participation in the health-care debate will require going beyond these general statements to specify which benefits are required to fulfill the right, and how the diverse agents responsible for health care fulfill their different duties.

In engaging the social justice aspects of the health-care debate, Catholic teaching will complement and reflect other arguments in the public arena.

The Catholic case has a distinctive style, particularly the manner in which it joins the notions of subsidiarity, socialization, and solidarity; but the distinctiveness will create alliances with others. When the church raises its substantial and distinctive bioethical concerns, there will be clearer lines drawn between Catholic arguments and many who will support the Catholic social justice case on health care. The different reception likely to be accorded to the bioethical arguments is not a reason for submerging or forsaking them. The key issue, of course, will be abortion, particularly whether access to abortion will be included in the Clinton proposal for a basic package of benefits. There also may be issues which bear upon care of terminally ill patients. To fill out the agenda, it should be noted that Catholic health-care facilities have long struggled with the issues surrounding contraception and sterilization.

It is clear that the church's involvement in the health-care debate must include both social justice and bioethical issues. The key need is for an overall strategy to relate these two areas. At this stage of the public debate I propose two moves. First, following the style of Vatican II's *Gaudium et spes*, as well as older Catholic arguments about public vs. private moral issues, the strategy should distinguish the "public issues" of abortion and care of the terminally ill, from "private issues" of contraception and sterilization. The public issues are concerns which affect the public order of society because they can involve taking human life. The church should undoubtedly try to shape the health-care legislation in a way which sets standards on these issues for society as a whole. The private issues should be addressed only to the extent that institutional conscience clauses will protect Catholic facilities. In effect, we should not expect to find the private issues resolved in the legislation in a way which follows Catholic teaching. (I say this while acknowledging that aspects of sterilization policy could qualify it as a public issue. There is, however, no public consensus to support this idea.)

Second, the church can make "public arguments," i.e., not a specifically Catholic case, to oppose abortions as part of a benefits package. The U.S. Catholic Conference has already taken such a position, arguing that the inclusion of abortion in the benefits package would be "a moral tragedy, a serious policy misjudgment, and a major political mistake." This position has solid warrants to recommend it; including abortion in a federally financial heath-care plan would be a major shift in using tax monies to support a highly contested issue of conscience in the country. The church can sustain a difficult but



"Easy on the innovation, damn it!"

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

credible moral posture in the public debate by joining strong support for health care on social justice grounds and strong opposition to abortion. The case is morally coherent, but it will be very difficult to prevail in the present climate on abortion. It is clearly worth a major effort. The case should be cast in justice terms across the two issues: what justice demands for unborn life, and what it demands to protect life after birth.

Clearly at this moment the best creative energies in the church should be devoted to joining these two kinds of justice claims. Some energy must also be used to think through the relevant moral categories of law and morality, material cooperation, and the full range of conscience clause protections which will be needed to shape a Catholic strategy if we do not prevail on both sides of the justice argument.

Finally, in the public debate the Catholic case for health care should include a strong argument for the value of a pluralistic health-care system. Pluralistic in this setting means a system of public and private institutions, as well as institutional protection for specific religiously based policies. Along with protecting social justice and justice as a right-to-life claim, the argument for pluralism is the other major piece of the Catholic case in the health-care debate. Few other institutions will carry as complex a case in the legislative struggle we are now facing as a nation. □

OF SEVERAL MINDS Abigail McCarthy

GOODFELLOWS

REINVENTING GOVERNMENT

One of the aims of the new administration, we have been assured, is to increase citizen participation in government—part of the process of "reinventing government." For that reason a director of national service, Eli Segal, long an associate of the president's, is a prominent member of the White House staff.

Various unhappy old-timers have pointed out that effective agencies for participation are already in place—among them, of course, the Peace Corps, VISTA, SCORE (the senior corps of retired executives connected with the Small Business Administration), and the White House Fellowships.

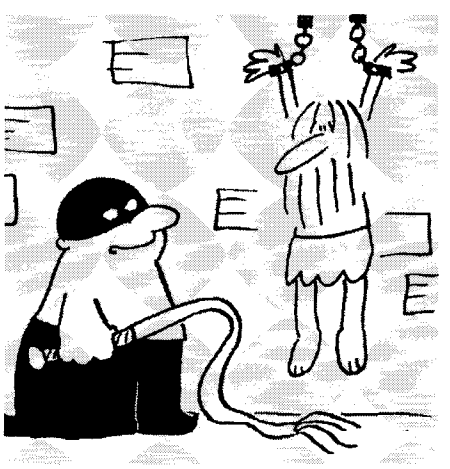
The White House tendency toward duality is apparent here. At the State Department, the new "czarship" for relations with the varied new governments of the separated parts of the former Soviet Union might seem to be at odds with the European desk. The Clinton people think otherwise and have set about putting their appointees in charge of both old and new. Apparently the newly created agencies are intended to provide competitive stimulus to the established ones.

One of the least known of the agencies for increased citizen participation is the President's Commission on White House Fellowships. Brooke Shearer, a long-time FOB (Friend of Bill's) who accompanied Hillary Rodham Clinton on the campaign trail, is the newly appointed director. According to her, the fellowships were the unlikely fruit of the Vietnam War. They were instituted during the Johnson administration to counteract the rising tide of distrust of government at that unfortunate time.

The creation of the fellowships was the idea of John W. Gardner, former secretary of Health, Education, and Welfare, and Fellowship Commission chairman, 1977-81. Gardner, readers may remember, was the epitome of those from American "good families" who saw public service as both an obligation and an honorable profession. (It was he who also founded Common Cause, the organization which sought to enlist citizens nationwide in affecting the legislative process through citizen lobbying.) His statement about the White House Fellows is typical of his idealistic approach to public service in a democracy:

> Our founding fathers all came from villages or the countryside, or from what would now be regarded as very small cities. All of them had the opportunity, as youths, to see at first hand the process of governing.
>
> Today young people of comparable ability grow up in a huge, complex, noisy society, and almost none gets a close-up view of government. The White House Fellowship Program is one attempt to deal with that unfortunate fact.
>
> Each year a selection of the most promising young men and women in America are given the opportunity to see and participate in the process of governing at the highest levels.
>
> As the years go by they have become a growing reservoir of exceptional individuals prepared to serve their country.

When Gardner broached the idea, it was warmly welcomed by then President Lyndon Johnson and Lady Bird Johnson, according to Brooke Shearer. (It is interesting to note that Shearer's phrasing, "Lyndon *and* Lady Bird," although undoubtedly apt, is more typical of the Clinton White House than of the preceding ones.) But Gardner's original proposal that there be a hundred of the fellows assigned throughout the executive branch was pared down sharply. The numbers of



"I got into government service because I wanted to help people."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

fellows have ranged from eleven to nineteen. One can speculate that in the climate of the Johnson administration and the '60s, the prospect of spreading 100 of those thirty-years-old or under throughout the government might have seemed risky indeed.

It is also interesting to note that the criteria for eligibility established in the Johnson era excluded all employees of the federal government *except* career military personnel.

The fellows, although young, are in the early or formative years of their careers or professions, and, in the words of the recruitment brochure, "have contributed to their communities—geographic or professional. This leadership and commitment to their communities is a vital element in the commission's criteria for selection."

What do they do in their fellowship year? They are full-time Schedule A employees of the federal government, working in the executive office of the president or in an executive department or agency. They are told that "although White House Fellows will draw on specific prior training, education, and experience, they should not expect to continue doing the type of work they had been doing before entering the program. An attorney may spend a large part of his or her year working on arms control and disarmament issues. A businessman may spend a year working on welfare reform. A physician may take the lead in establishing a pilot exchange program with a foreign government."

The brochure states that most fellows return to their geographic, or at least professional communities "where they can share their new knowledge and contribute to society more productively through a fuller understanding of the federal government." But more than a few have returned to government—among them Henry Cisneros, former mayor of San Antonio, and now member of the Clinton cabinet as director of Housing and Urban Development, and former Senator Tim Wirth, another Clinton appointee.

There have been twenty-eight classes of fellows since the program's inception. The list of alumni is impressive indeed. It includes General Colin Powell and the commanders of the Atlantic and Pacific fleets, Admirals Leon Edney and Charles R. Larson. It includes also various officers of corporations, among them Tom Johnson, president of Cable News Network, a member of the first class; Dana Mead, president of Tenneco; and Michael H. Walsh, CEO of Tenneco.

But most of them, it seems to me, have become members of the establishment. They are leaders, true, but few have been agents of change. (Among those cited to me only one seemed to be clearly that—Anne Cohen Donnelly, director of the public interest group, the National Commission for Prevention of Child Abuse.) Representatives of the creative arts are also few. This may be the result of the selection process: The standards are set by the commission, which is appointed by the president and, for most of the years of the fellowships' existence, that president has been a Republican. Members of the regional interviewing panels are "leading citizens" also appointed by the president via the commission.

The results of the process have been predictable. In the 1992-93 class, for example, there were two women—one a professor at West Point, and one a former police officer. There were two blacks—both majors–one in the Army, the other in the Air Force. There were two other career military officers, three lawyers from top firms, three officers from financial companies, one CEO of a restaurant chain, one doctor, one associate professor. These may or may not be members of "the growing reservoir of exceptional individuals prepared to serve their country," but in Clintonian terms, they certainly do not mirror America.

So far Brooke Shearer's plan for reinventing this small government program aims at broadening the spectrum of occupations from which the fellows are drawn. The steps toward the doing of that, it would appear, should include changing the commission and the selection panels, as well as dealing with the alumni fellows who in large part fund the program through private contributions to the White House Fellows Foundation—in other words, a thorough restructuring.

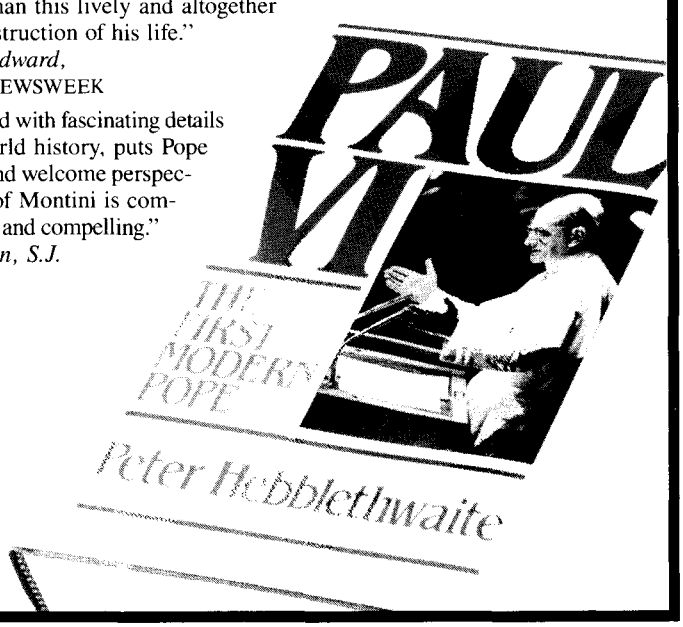
Reinventing government will not be easy. □

PAUL VI
The First Modern Pope
PETER HEBBLETHWAITE

768 pages
16 pages of photos
$29.95 cloth

"When Vatican officials get round to measuring Paul VI for canonization. . .they'll have too few better witnesses than this lively and altogether remarkable reconstruction of his life."
—*Kenneth L. Woodward, Religion Editor,* NEWSWEEK

"This volume, filled with fascinating details of politics and world history, puts Pope Paul VI in a new and welcome perspective. . . .This life of Montini is comprehensive, candid and compelling."
—*Robert F. Drinan, S.J.*



At your bookstore

Paulist Press
997 Macarthur Blvd.
Mahwah, NJ 07430
201-825-7300

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

IT'S NOT WEIMAR ALL OVER AGAIN

THE STRENGTHS OF GERMAN DEMOCRACY

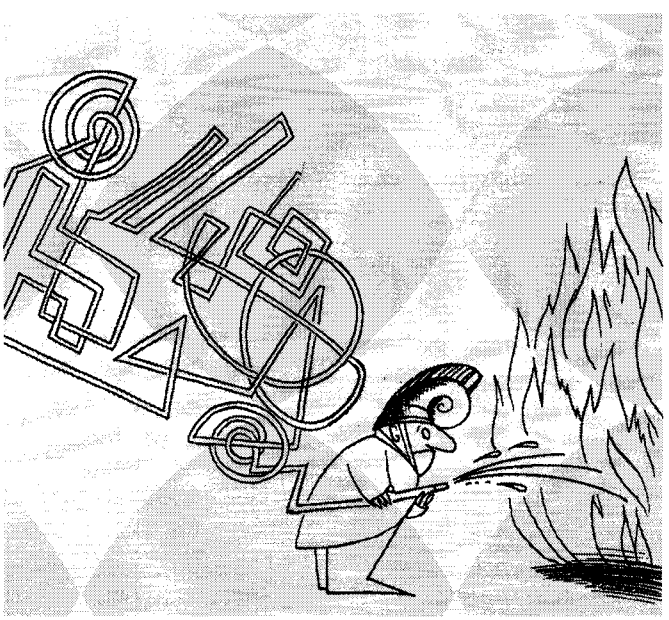
RAND RICHARDS COOPER

Anyone who watches the news knows the picture of Germany in the last year. Young men clamoring rowdily in the street at night. Rocks, bricks, Molotov cocktails. An apartment building leaking flame from a broken window. One thug after another scurries up to hurl in his offering as neighborhood residents, some applauding, stand by. Cut to the inside of the building, where foreigners huddle in terror, flinching at the sound of breaking glass. Back outside, the thugs raise their arms in a Hitler salute.

Oh no, you think. *Here they go again.*

In the here-they-go-again scenario, these skinhead thugs play the role of SA storm troops; Turks and gypsies play the Jews; right-wing politicians like Schönhuber (leader of the Republikaner party) play little Hitlers; and passive German onlookers play... well, passive German onlookers. Drawing on memories of a fathomless Nazi atrocity, this scenario is both plausible and vivid; but, having lived in Germany for the past two years, I'm convinced it isn't accurate. What follows is by no means an attempt to downplay the horror of German xenophobia—seven foreigners died in violent attacks here last year, including a ten-year-old Turkish girl killed along with her grandmother and aunt in the firebombing of a house in the town of Mölln—but rather to widen the lens a little, to add some other images to the terrifying and violent ones.

One way some commentators get the picture wrong, both in Germany and abroad, is by framing current German unrest in the context of the 1919-33 Weimar Republic. The comparison suggests the anarchic breakdown of liberal democracy, and contributes to what the *Washington Post* called, in a recent editorial, "a suddenly revived international impression of Germany as a lawless and racist land where foreigners... are unsafe and unwelcome." Bonn, however, is no Weimar. The foundations of democracy in today's Germany are rock-solid, the constitution of 1949 commanding public avowals of respect across the spectrum of political parties. In Weimar, democracy was a terrified rabbit beset on all sides by armed hunters and attack dogs. Almost no one stood behind it—not the industrialists, not the army, not the police or the aristocracy or the church. In fact, the very creation of the Weimar government out of the humiliation of World War I was seen by many to be synonymous with treason; not only agitators like Hitler, but generals like Ludendorff, the great heroes of the nation, cynically regarded its social-democrat leaders as the "November criminals" who with a "stab in the back" had allegedly sold Germany to the French devil at Versailles. Imagine General Schwarzkopf going on "Donahue" and "Oprah Winfrey" and pouring contempt upon the president, the Congress, the Supreme Court, and the U.S. Constitution, and there you have Weimar. A palpable longing for authoritarianism arose from all corners. "The trafficking of parliament and parties," wrote none other than Thomas Mann in 1920, "leads to the infection of the whole body of the nation with the virus of politics....I don't want politics. I want impartiality, order, and propriety."



RAND RICHARDS COOPER *is the author of a book of stories,* The Last to Go *(Harcourt Brace Jovanovich). His stories have appeared in* Harper's, *the* Atlantic, Story, *and other magazines, and his book reviews in the* New York Times Book Review *and* Commonweal. *Cooper lives in Mainz, Germany.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Second, there's nothing today like the economic desperation of the '20s, when Germany, caught in the suffocating grasp of Versailles's massive reparations, tried to wriggle its way out through irresponsible monetary policies and touched off an inflation unparalleled in world history. Hand over the future to a venomous demagogue who called openly for "a dictatorship brought through the sword"? Well, when a sack of potatoes costs 10 million marks, and money for shopping has to be carried around in baskets, such ravings may not seem so risky. Today's Germany, on the other hand, presents its citizens with a cradle-to-grave security guarded by Olympian financial institutions so notoriously sensitive to fiscal instability that the rest of the world perpetually screams for them to loosen up a little. To an American, Germany in the '90s seems startlingly risk-averse, its citizens as much so as its Bundesbank. Lives are lived carefully, far back from the edge. (A German acquaintance of mine, hearing me tell of an American friend—a father of two young children—who had quit teaching at age forty-three to try something else, shook her head and commented, "If he were in Germany, his life would be over.") The point is this: Germans know that their reputation abroad is being damaged by the violence against foreigners here, and—all moral questions aside—this damage is a risk they're not willing to take. It's a little bit like the David Duke phenomenon; when crunch time came, the majority of Louisianans saw not only the moral repugnance of a Duke governorship, but the business costs as well.

Finally, however, the most crucial difference between Germany then and now lies in what one might call civic discourse. As the political culture of Weimar, torn and twisted by radical uncertainties, grew more and more perverted, so did its public discourse—the range of things available to be said and ideas to be thought. It's still shocking to go back to Hitler's speeches and hear how undisguised the hatred in them was: already in 1922 he was telling interviewers about his plan to build "gallows and more gallows... where the Jews will be hanged, and will stay hanging, until they stink." Human nature may be mysterious, but the mechanisms by which its darker mysteries can be brought out are not. Germans in Weimar were taught that Jews were dangerous, evil, and dirty—a Nazi intro course in hate that turned out to be a prerequisite for the later advanced course of the Holocaust.

Today, however, Germans are getting—and giving—different lessons. The campaign against *Ausländerfeindlichkeit* (literally, "foreigner-hostility") is an effort of humane propaganda spectacular in its breadth. There are benefit rock concerts and candlelight parades in city after city—hundreds of thousands of Germans publicly demonstrating solidarity with foreigners (Germany, in fact, accepts more political refugees than all of the other European nations *combined*). Everywhere you turn you see a billboard or a tee-shirt featuring the favorite slogans: "My Best Friend Is a Foreigner" or "We Are All Foreigners." On TV sports programs, top German athletes are recruited alongside pop groups to sing campfire-like ballads about loving your neighbor. Panel after panel, talk show after talk show, agonizingly takes up the theme of the Ugly German ("How Ugly Are We?" the titles ask). Children in schools paint pictures against xenophobia. Politicians and clergymen exhort. The most popular TV series sends its hero, a charismatic high school history teacher, into action against the local right-wing villains. In the lobbies of movie houses, on the walls alongside escalators in department stores, hang photos of somber-looking Germans in a "Citizens against Xenophobia" series. There you are, cruising up the moving stairs toward the Men's Department, when suddenly you come face to face with "Jürgen, 28, Citizen against Xenophobia."

On and on goes the crusade. In Stuttgart recently, taxi drivers undertook a day-long sympathy strike. Picture a stretch of the autobahn closed to all other traffic, just a tremendous stream of yellow Mercedes taxis tooting their sympathy for foreigners! The government, meanwhile, has cracked down hard on right-wingers, banning skinhead and neo-Nazi groups, raiding apartments and bars where they hang out; when a recent paper announced a "nationwide crackdown on rightist bands," it meant *rock* bands, skinhead musicians who have suddenly found their concert permissions revoked, their recordings confiscated. Private companies are also hyper-alert to charges of insensitivity. Recently a top corporate executive was fired—*fired*—when it was discovered he flew the old German imperial flag (not the Nazi flag, but the Kaiser's flag) at his house.

To be sure, there's a worrisome side to this campaign; in their zeal to enforce politically correct attitudes, both politicians and the press seem willing to deal recklessly with civil liberties, blithely calling not merely for the banning of right-wing groups, but for revocation of their basic political rights, including the right to vote. And there's a ludicrous side as well. Surrounded by such an orchestration of earnest good will, you sometimes get the feeling that all of Germany has been turned into a sixth-grade civics class. As in a Woody Allen film, you expect to see a giant teacher-mother figure looming over your shoulder, a National Scold, telling you to be good or else! But the point remains: as a commitment to addressing a dangerous social ill, the German crusade against ethnic hatred dwarfs anything America is used to putting on. Take our campaigns against AIDS, illiteracy, domestic violence, alcoholism, and drugs; bundle these together, multiply time and resources by ten, and then you have something like the current German effort. It's simply civic education on a scale unimaginable in the United States—a project that begins to resemble the moral equivalent of war.

We Americans are outraged by the violence against foreigners in Germany. This is appropriate; the prospect of mobs firebombing refugee hostels is a horrifying one. And yet often our outrage has an air of extreme innocence, as if the very existence of cruelty is a continual revelation to us. Recently, newspapers here published an open letter to the German people from a high school teacher in Olathe, Kansas. "I would like to bring friends and students to Germany next summer," Jason Sargent wrote. "How can I do that now?... Will they be hurt? Can you guarantee their safety?... Have you learned nothing from your past? Can this hate happen again?"

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The tricky thing about outrages is that, like mountains or pointillist paintings, they are easier to discern at a distance than up close. We express horror at the picture of neo-Nazi skinheads giving the Hitler salute, but what about the KKK marchers in their white robes? Mr. Sargent anxiously inquires about safety; but what about the staggering crime and violence of our own streets? What about the German tourist murdered recently in front of her small children in Miami, or the Japanese exchange student killed last year in Louisiana, blown away when he approached the wrong house while looking for a party and was mistaken for an intruder?

The British historian A.J.P. Taylor maintained that America's optimistic world view—its faith in its own goodness, its cheerful advocacy of international reconciliation—was made possible in part by the ruthless simplifying of its own homefront, specifically by the near-extermination of Native Americans. "American high-mindedness and self-righteousness," he wrote, "have been bred out of a dark past." Have *we* learned anything from *our* past? While it's true, and disturbing, that monuments to victims of Nazism have been repeatedly vandalized here in Germany, what's perhaps even more remarkable is that they exist in the first place. How many monuments to the victims of slavery does one see in the United States? How many monuments to the Native American victims of Euro-American expansionism?

The collection of all the monuments ever built by nations to victims of their own misdeeds would fit in a very small space; and most of them would be German. In comparison to Americans, Germans spend a great deal of time worrying about their past. (They have yet another whopper of a word for this process of coming to terms with the past—*Vergangenheitsbewältigung.*) Within weeks of sending off his open letter, Jason Sargent received over five hundred letters back from Germans—an avalanche of anguished reflection upon the questions he'd raised. Is there any other country in the world whose citizens would do this? In Germany, a corporate executive is fired for flying the old imperial flag at home. In Georgia, meanwhile, the state government still flies the Confederate Stars and Bars. And what if African-Americans say that the flag is a perpetual reminder of their enslavement?

But A.J.P. Taylor's remark about America's past not only offers a bracing corrective to our high-mindedness; it also suggests that the proper background against which current German realities should be measured is not that of the American paradise, its woods eerily emptied of Injuns, but rather of the Balkan slaughterfield, where each day contending factions enact their ancient and murderous grudges. Can the ethnic hatreds and suspicions unleashed by the dissolution of cold-war restraints be rooted out, or blunted, or redirected, by public and civic policy? There's no sure answer; but if acknowledging the problem, and talking about it, and committing vast resources of time and money and energy can do anything—if they can—my bet is that they will do so here, in Germany. Far from signaling the collapse of civil order and the prelude to a new fascism, the current unrest in Germany—or, rather, the country's response to its unrest—strikes me as the West's best stab at mustering the resources of liberal democracy against powerful nationalistic forces that are working everywhere to undo it. □

NATIONALLY-RENOWNED GUEST SPEAKERS:

Dr. Martin Marty
University of Chicago
Dr. James Wall
Editor, *Christian Century*
Dr. Roberta Bondi
Emory University, Atlanta, GA
Dr. Robert Wuthnow
Princeton University
Dr. Sam Hill
University of Florida
Rev. Cyprian Davis, O.S.B.
St. Meinrad Seminary
Dr. Bill Leonard
Samford University, Birmingham, AL
Dr. Clyde Crews
Bellarmine College, Louisville, KY

"Religion and Region: Images of Faith for a New Century"

A National Interfaith Religious Symposium

September 18-20, 1993

Cathedral of the Assumption Undercroft
443 S. Fifth St.
Louisville, KY 40202

An exciting opportunity to hear about the impact religions have had on cities and the anticipated impact they will have in the 21st century.

Sponsored by the Cathedral Heritage Foundation

Funded by a grant from Lilly Endowment, Inc.

Symposium Registration Form

Registration fee: $100. To register for the National Interfaith Religious Symposium, call the Cathedral Heritage Foundation at (502) 583-3100, FAX (502) 583-8524, or return this form.

Name _____

Title/Institution _____

Street Address _____

City/State/Zip _____

Telephone (work) _____

(home) _____

Make check payable and return to:
Cathedral Heritage Foundation
433 S. Fifth St.
Louisville, KY 40202

The Galt House Hotel is offering a discounted room rate of $59 plus tax for single or double occupancy. For reservations call (502) 589-5200 or FAX (502) 585-4266.

Many Faiths One Heart
GetTogether

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE CATECHISM

FOUR RESPONSES

DENNIS M. DOYLE
DENNIS O'BRIEN
LUKE TIMOTHY JOHNSON
SARA BUTLER

Dennis M. Doyle

When I measure the new *Catechism* solely against current theological and catechetical criteria, I find some things to be desired. I am grateful for Lawrence S. Cunningham's insightful and balanced assessment (*Commonweal*, March 12, 1993) for he captured many of my own reactions, especially concerning the *Catechism*'s need to make more use of contemporary biblical scholarship.

I have, however, another measuring stick. Like the great majority of Catholics who have passed their fortieth birthday, I was reared on the *Baltimore Catechism*. When I compare the current offering with this relic of my youth, I find some things for which to be thankful.

The *Baltimore Catechism*, published in 1885, is a direct descendant of Robert Bellarmine's catechism of the sixteenth century. It retains the Counter-Reformation spirit of its ancestor by having as much to say about how not to be a Protestant as about how to be a Catholic. Its polemical posture leaves it with certain topical imbalances. For example, the Resurrection, the foundation of our faith, is addressed in only one brief question; since it was not a debated issue at the time of the Reformation, it did not call for much attention. Yet there are pages and pages about the issues that were being debated at that time: which church is the one true church, the only one founded by Jesus, the only one with the four marks (one, holy, catholic, and apostolic), and the only one through which one can be saved (though there were loopholes for the invincibly ignorant).

The understanding of revelation that permeates the *Baltimore Catechism* is known as "propositionalism." Those holding this nineteenth-century view believe as if God had communicated through Jesus and the Spirit a set of propositions that contained truths expressed eternally for all times and places. Since timeless truth is timeless truth, the text was used indiscriminately for the instruction of people of all ages. The questions and answers were accompanied in most editions by cartoon-like diagrams of milk bottle souls and fountains of grace that today seem quaint even to the most pious imaginations.

The new *Catechism* is in many ways a significant advance over the *Baltimore Catechism*; this needs to be recognized. One of the most noticeable improvements is that it includes pictures of real art. It is also seasoned throughout with pertinent quotes from saints, theologians, and church leaders. Many will raise legitimate criticisms about the particular selections of quotes and art works, but that they are present at all and that many are good is to be appreciated. There is much more emphasis given to the life, teaching, and Resurrection of Jesus than in the *Baltimore Catechism*. The short paragraph format in place of the old questions and answers retains the distinctiveness of individual points while leaving room for more explanation when necessary. The teaching on the church is much less argumentative, incorporating Vatican II's focus on a wide range of scriptural images. Although the text repeats the old anti-Protestant definition of church found in former catechisms, it does not limit itself to such narrow institutionalism.

The new *Catechism*'s overall interpretation of Vatican II is conservative, but it should be noted that a conservative version of Vatican II is much more up-to-date than even a liberal version of the Council of Trent. The new *Catechism* could do more to pick up on the threads of ecumenism that Vatican II set in motion, but it does a very good job on matters of social justice.

When it comes to revelation, the new *Catechism* offers what is known as a "salvation history" view. This view goes significantly beyond the propositionalism of the nineteenth century. It attempts to summarize the main points of the history of God's work through the people of Israel culminating in the saving acts of Jesus. It is less abstract and less objectivistic than propositionalism. It is much more scriptural, with some potential (though in this case not fully realized) openness to biblical criticism and to an appreciation of narrative. It does not claim to be a formulation of timeless truth, but admits intrinsically of a need for interpretation and pastoral application. Thus this catechism is not presented as a textbook for children or even for adult inquirers (though the pope fudges a bit on this in his introduction), but rather is presented as a resource work to be drawn upon in the writing of local catechisms and in the formation of religious education programs.

Thus, the *Catechism* almost begs to be "adapted." Religious educators should take it at its word on that point. The *Catechism* contains within itself a kind of tool kit that can be used to transform it into what some may consider an upgraded version. Among these tools are acknowledgments of the need to connect dogma with spiritual life; the hierarchy of truths and the development of doctrine; the supernatural sense of the faithful and the primacy of conscience; the value of biblical criticism and the levels of meaning in the Scriptures; and faith primarily in the God who reveals and only secondarily in the propositions that express this revelation. The *Catechism* does not seem to make great use of these tools in its own re-presentation of the Christian story, but that should not prohibit others from using them more extensively.

I tried to read the *Catechism* as a book that addressed me with the word that God speaks through Jesus and the Spirit about the meaning of life, suffering, and salvation. Sometimes I experienced the text as getting in the way of that word, but at other

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

times the word burst through. The sections on sacraments, moral life, and prayer, for all of their difficulties, were often spiritually insightful and touching. I was led through a serious examination of my conscience in the moral section, and I was moved to prayer by the section on prayer. My favorite passage is No. 1439, which illustrates the meaning of penance with Jesus' story of the prodigal son. It was obviously written by someone who knows in a deeply personal way the meaning of Christian conversion.

I must confess that I experienced a thousand theological difficulties, but for all of them I do not harbor a doubt that the writers of the *Catechism* and I share in the same faith and in the love of the one God. I have some wishes concerning the *Catechism*'s reception: that no teacher will ever misuse the *Catechism* by making it a textbook in a course; that those who do not like the *Catechism* will voice their criticisms in a sensitive manner; and that those who promote it will continue to emphasize the need for it to be adapted in various contexts.

Dennis M. Doyle teaches in the religious studies department at the University of Dayton. His The Church Emerging from Vatican II: A Popular Approach to Contemporary Catholicism *is published by Twenty-Third Publications.*

Dennis O'Brien

"You can't hear God speak to someone else, you can hear him only if you are being addressed—that is a grammatical remark," the linguistic philosopher Ludwig Wittgenstein wrote. So much for the new *Catechism of the Catholic Church.*

Lawrence S. Cunningham has already offered an excellent critique of the *Catechism* (*Commonweal*, March 12, 1993). I wish to add only a few "grammatical" remarks. My complaint is not with the content of the *Catechism* which is pretty standard (too standard) stuff, it is with the grammatical idea of a catechism—or at least this catechism. By grammar I mean the epistemological assumptions and rules implicit in biblical language about God.

I was in trouble from the first sentence in Pope John Paul II's introductory letter. The pope asserts straightaway "The Lord entrusted his church with the mission of guarding the deposit of faith...." "Deposit of faith" has never conjured happy images for me; one thinks of bank deposits and other even less pleasant passive leavings. The faith appears as some grand pile of faith facts. The catechism at hand, all 508 pages in my photocopy, confirms the image. On the basis of such a catechism, the definition of *depositus* in my *Cassell's Latin Dictionary* seemed all too appropriate: laid out dead.

It is certainly not fair to criticize the *Catechism* on the basis of my idiosyncratic associations or the stray Latin literalism, but my problem with *depositus* made me realize that I did not know the meaning of "catechism." I assumed it had something to do with instruction, and so it does but in a special way. The Greek word means "to sound a thing in one's ears" and "to teach by word of mouth." If "catechism" means what it says in the Greek: teach by word of mouth, the lumpish written compendium of the current catechism apparently rests on a "grammatical" mistake.

Is there a fundamental difference between teaching by word of mouth and teaching by means of a book? As long ago as Plato's Seventh Epistle, authors have contrasted the dead letter on the page with the live word in the mouth. The contrast between dead text and live interpretation is the mainstay of today's modish literary criticism. Lest anyone think that I am simply chivying the language, the *Catechism* states that the "response to the revealing God [is] 'the obedience of faith.'" And what does "obedience" mean? The *Catechism* goes to the Latin *ob-audire*, to "hear or listen to." In sum, the primary setting of religious instruction is caught up in a culture of speaking and listening—not in the mode of the lectionary at hand.

I return to *depositum fidei*. What if that were translated not as "deposit of faith" but as "deposition of faith"? "Deposition" in law is a form of witnessing. In a deposition one is not just conveying some acquired information, one is called to give witness. To give witness is to give personal validation to what is alleged.

Emphasis on witnessing in religious instruction is fundamental to the Christian tradition. If the Christian faith were simply a set of teachings, then whether these truths were conveyed in writing or in oral transmission would make little difference. "A bird in the hand is worth two in the bush" is worth as much on the page as on the tongue. But the Christian faith is not first of all

Celebrate the anniversary of two landmark documents in the Church's social teaching at a Conference sponsored by the University of Dayton's Forum on the Catholic Intellectual Tradition Today

PACEM IN TERRIS and THE CHALLENGE OF PEACE

An Anniversary Reflection and a Look to the Future

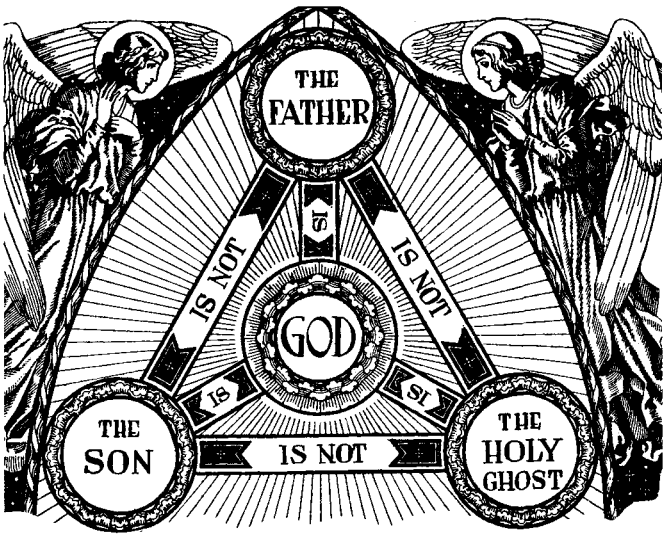
Robert F. Drinan, S.J.
J. Bryan Hehir
Bishop Thomas J. Gumbleton

November 5 - 7, 1993

For more information or a conference brochure, contact:
Rev. John A. McGrath, SM
Religious Studies Dept.
University of Dayton
300 College Park
Dayton, OH 45469
(513)229-4321

The University of Dayton

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



My Catholic Faith, 1949

a set of facts from the Above, it is a witness to a history. The Bible is a product of an oral tradition not merely by accident of the original medium of remembrance, but in the fundamental sense that it depends on witnesses. If we believe the biblical tale, it is not because of the sobriety of the truths—which are hardly sober at all—but because we are somehow caught up by and with the witnesses making their "depositions" of faith.

Wittgenstein is correct, we cannot hear God speak to someone else, we must hear for ourselves, we must be addressed. The church is the continuity of Christian witness. In the depositions of faith which are "the church," we are addressed. In the procedure of witnessing, the individual is first of all *summoned*, called forth by *name*, to affirm something on pain of his or her *person*. Witnesses in turn always *address* someone; they are summoned by the judge and jury and they address the court. It is the inner demand of witnessing that is at the root of the "oral" aspects of catechism and obedience. Oral discourse makes a speaker present to a listener. The actual presence may be trivial if the speaker is simply conveying a general fact. However, in the "depositions" of the law, it is a particular person who is the witness. The witness is peculiarly privileged, and if we believe the witness, we believe the testimony. The court prefers oral testimony because the being-present of the witness is of immeasurable value in evaluating "the message."

Cunningham suggests that one could develop a coherent Christology from the deep reflections of individuals like Dorothy Day or Flannery O'Connor. To be sure. It is because such reflections bear witness to the person's experience, not to some abstracted truth, that they connect with faith. Such reflections may not be oral in the literal sense, but they express a *voice*, there is some person who addresses us.

The question of faith is whether in being addressed by the biblical witnesses and their descendants, we are addressed by God. We are not hearing God speak to someone else—we would never hear him so—we are hearing God because his life has entered into the life of the one who addresses us. This is not a completely mystical idea; we often hear the voice of another through the life of someone who has been profoundly changed by critical contact with that other. When things go right, we hear the voice of Saint Francis in his religious order, sense the presence of Benedict in his monks.

As Cunningham points out, the *Catechism* seems wholly oblivious to modern biblical scholarship. The problem is not the accuracy and historicity of texts, it is a fundamental failure to understand the strategy of the biblical writings. I assume that it is a commonplace that the Bible consists more of stories than general truths—and that in some sense it is one long story which for Christians culminates in the life story of one Jesus of Nazareth. The "grammar" of this *Catechism* suggests, however, that the stories and story are dispensable, merely illustrations of some general moral and religious "teachings." Like the Duchess in *Alice in Wonderland*, the *Catechism* rushes on after every story to say: "And the moral of that my dear is...."

I hesitate to say that a book so grandly labeled as *Catechism of the Catholic Church* is "heretical," but while its content is orthodox to a fault, its grammar smacks of neo-Platonic deviance. In Platonisms, the eternal is so real that history fades to mere illustration. This spiritual temptation attracted not only ancient Greeks, but was the underlying view of the rationalistic heaven of the eighteenth-century philosophers. The Bible and the story of Jesus simply won't accommodate the Platonic turn. In this book, history is indispensable, more than an illustration of something eternal behind the everyday. In Christianity, the very eternal becomes the very human; the eternal has a history. In so far as this *Catechism* absents itself from history, it misleads.

There certainly is a place for the *Catechism.* As Cunningham notes, young people today are woefully ignorant of vast areas of traditional doctrine. One longs for the *Baltimore Catechism*—which was, after all, "sounded in one's ears," a possibility not to be imagined for the tome at hand. But the danger is that the reader will get the words and not the grammar. All the stuff is there, but one can't make any sense of it because one utterly mistakes the manner of address.

Dennis O'Brien is president of the University of Rochester. He is the author of God and the New Haven Railway (*Beacon*).

Luke Timothy Johnson

The publication of the *Catechism of the Catholic Church* finally concludes the work of Vatican II by providing a comprehensive summary of church teaching intended to serve as the source for local (and presumably pedagogically more palatable) catechisms. The document's character ensures its being minutely scrutinized and endlessly reviewed. Its size and sweep, offering statements on everything from the fall of the angels to the harvesting of fetal tissue, guarantees as well a range of vigorous responses. The popular press will weigh in first with a catalogue of "what is important" (meaning, what is provocative). Scholars will follow with closer analysis of continuity and change.

What follows here is neither journalistic scoop nor scholar-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ly judgment but the necessarily preliminary reaction of an interested and amateur reader whose engagement with Catholicism has been both profound and problematic.

My first reaction is one of awe. You might remember that Rudolf Otto spoke of awe as that combination of fear and fascination generated by that which is truly "Other." In a world of cognitive and moral relativism, this catechism is truly "Other." It speaks with a clear and bold voice. It does not equivocate. It is as certain about economics as it is about the economy of salvation. It is totally unapologetic in its dogmatism. This book does not care whether you agree with it or not. And in this important sense, it is as welcome as an old and trusted friend to those of us who have never since found a book as convincing as the *Baltimore Catechism*.

The dogmatism is rooted in the sense of living tradition that does not require validation by popularity polls or the latest academic verities. Two aspects of that sense of tradition particularly intrigue me. The first is the wealth of intellectual and spiritual resources from the Catholic tradition that the *Catechism* employs. Every point is supported by reference to Scripture or to some authority across the entire span of Catholic history; many points are illustrated by citations from writers ranging from Irenaeus to Newman. That the documents from Vatican II or the encyclicals of Paul VI and John Paul II are used heavily is no surprise; but these most recent voices join a larger chorus made up of members from every century.

The second thing which impressed me as a biblical scholar is how completely this catechism ignores the results of critical biblical scholarship. The code for reading the Gospels is the same used by Augustine and Aquinas, namely the doctrine of the church. The rich theological exposition of Jesus' messianic ministry owes nothing to the efforts of historical critics. I am not entirely sure how I feel about this. Mostly, I think, I am pleased, for truth to tell, the contributions of critical biblical scholarship either to real history or to authentic theology have not up to now been particularly impressive and have certainly not had the character of transmitting faith to succeeding generations.

Those seeking in this volume continuity with the past will be well pleased, for it is everywhere, both in substance and in expression. The fundamentals of doctrine and morals are untouched, and all the standard touchstones of Catholicism are present: guardian angels, infant baptism, the seal of confession, indulgences and merit, mortal and venial sin, sacramentals, transubstantiation. The Christology is high, the attention given to Mary extensive and repetitive; evidence for both is the way Mary rather than Jesus is portrayed as the exemplar of faith. The emphasis on the magisterium and its infallibility is as expected. Also as anticipated, ordained priesthood is still different in essence and not only in degree from the priesthood of the faithful, priests are icons of Christ, Jesus appointed only males, and women emphatically cannot be ordained.

There are some aspects of the *Catechism* which reflect the movement of Vatican II toward the world. It has a decidedly ecumenical tone, most notably toward the Eastern churches. The legitimacy of a diversity in rites is recognized, but intercommunion with Protestants is still forbidden. Statements con-

If you missed reading our 1992 issues . . .

you missed . . .

* Martin Marty and Cardinal Cassidy's meaningful discussion on the future ecumenical agenda
* Michael Kinnamon's detailed report on the World Council of Churches assembly in Canberra
* Bernard Haring's compelling arguments on the need for an ecumenical moral agenda
* Archbishop Weakland's summation on the current state of Orthodox-Roman Catholic relations.

Ecumenical Trends is required reading for priests, for theologians and lay people — for anyone to whom the ecumenical movement is important.

Keep up to date. Subscribe to *Ecumenical Trends* today! Eleven times each year you'll receive the latest, most informative and accurate information.

To subscribe, just fill out and mail this coupon to the address shown below.

Ecumenical Trends
The Monthly Publication of
The Graymoor Ecumenical Institute
PO Box 306, Garrison NY 10524-0306

FILL OUT & MAIL TODAY

Yes!
I need to keep current on all the important ecumenical issues. Please enter my subscription for ☐ 1 year @ $10 ($12 Foreign) or ☐ 2 years @ $18 ($22 Foreign).

☐ Payment is enclosed ☐ Please bill me

Name _____

Address _____

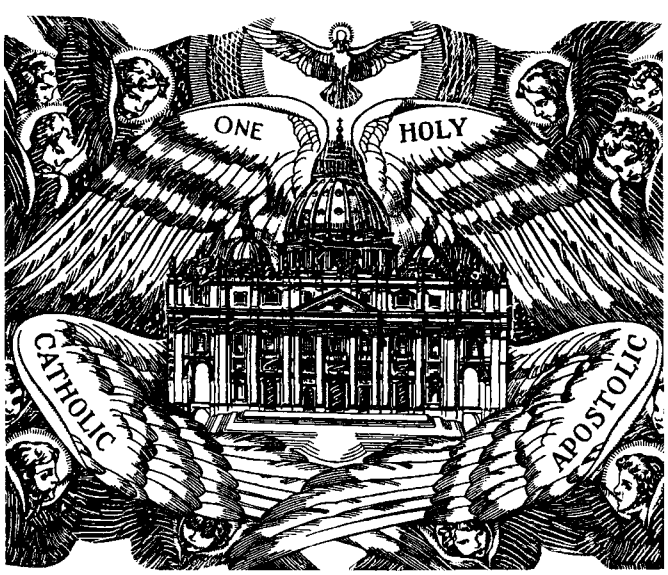
City _____ State _____ Zip _____

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cerning Jews and Muslims are highly nuanced and positive. There is a strong affirmation of solidarity between peoples and nations, and as well a muted but real sense of commitment to ecological responsibility, a "respect for the integrity of creation," and the interdependence and solidarity of all creatures. Sin is repeatedly discussed not simply in personal but in societal and structural terms.

The *Catechism* even contains some language that might be read as hopeful by those alienated by traditional teaching: although the line is held on women's ordination, for example, several places contain language with reference to women that might open to future development: the appropriateness of using "motherhood" language about God and the assertion that the image of God in women shares in the divine perfection as much as men. Of course, this makes the stand on ordination even more dissonant, and the omission of crimes against women in the section on sins all the more offensive. The language on homosexuality is equally schizophrenic. The "crime of the sodomites" still "cries out to heaven," but the social and pastoral attitude toward homosexuals is positive and affirming. Finally, the *Catechism* acknowledges sin within the church itself, and in its most dramatic statement, rejects its own past history of inquisitorial torture.

Taken as a whole and in one bite, this catechism does what it needed to do: establish for a generation swept as none before by challenges to faith a recognizable measure for Catholic identity and a reliable source for Catholic catechesis. It does so not only by its individual statements but in its entire arrangement, as it moves from the authority of revelation through doctrine to liturgy to morals, and concludes with the life of prayer. By that very arrangement it appears as the most countercultural instrument imaginable. The *Catechism* is offensive to our world not only by declaring against abortion, or demanding that the Sabbath be a day of rest, or by calling the media to a standard of truth, but above all by insisting in its final section that all doctrine and morals must be directed to and by a relationship to God, mediated by prayer.



My Catholic Faith, 1949

Luke Timothy Johnson is professor of New Testament at the Chandler School of Theology, Emory University. He is the author of The Writings of the New Testament *and* Faith's Freedom: A Classic Spirituality for Contemporary Christians *(both Fortress).*

Sara Butler

The *Catechism* completes the work of Vatican II by presenting Catholic teaching in straightforward, positive, even joyful, terms. By organizing and synthesizing the new and the old, it provides Catholics with a much-needed common point of reference. In my judgment, the authors are largely successful in articulating the church's faith so that it can be handed on "whole" to the next generation. I am grateful to them especially for: providing a thoroughly biblical exposition; giving the biblical revelation itself a Christological reading; expressing the work of salvation as a Trinitarian event; and showing Christ in his "mysteries" in a way that reveals how we share in them.

I found the segments on Christ and the Holy Spirit particularly eloquent. I liked part 1 of the third book very much. It presents the human vocation to happiness in terms of the Beatitudes and then gives a fine exposition of freedom, conscience, sin, grace, and the law. No one should skip to the section on the Decalogue without reading this part.

The *Catechism* responds to the feminist critique principally by affirming the equal dignity of persons and the equality and mutuality of marriage partners. Male "headship" is never mentioned. On the other hand, the text makes repeated mention of the hierarchical nature of the church, and of the sacramental or iconic role of bishop and priest, reinforcing the teaching that reserves the ministerial priesthood to men.

This substantial fare must still be made ready for presentation in a way that fully engages the concrete realities of contemporary life. Almost every article suggests a question or an objection, demands further justification or explanation, and needs to be illuminated by an example drawn from our own experience. The pedagogical task is committed to those for whom this compendium was written, the authors of catechetical texts. Not only they, however, but all Catholics with mature faith are now challenged to give "flesh," in word and example, to this rather "disembodied" and lofty, but truly life-giving "word" of faith.

Although I approached the *Catechism of the Catholic Church* with professional curiosity, intending to examine its choice of content and its hermeneutical and organizational principles, after about twenty pages, the tables were turned: I was not evaluating the text; the text was evaluating me! Perhaps others will have this same experience when confronted with the truths of faith, so terrifying and yet consoling, so bracing and refreshing when faced all at once.

Sara Butler, M.S.B.T., is an associate professor of systematic theology, Mundelein Seminary, Mundelein, Illinois. □

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

LAMENTS & WARNINGS

'JACOB ZULU' & '6221'

The story that *The Song of Jacob Zulu* tells is about a young South African black man, the son of a minister, who wants to achieve within the system and who at first holds himself aloof from his more radical fellow students who risk arrest and police violence to protest the inadequacy of black schools under apartheid. Based loosely on actual events, the play presents Jacob, as the opening song says, as one "for whom the good news/Of the end of apartheid (if it really is the end)/Comes too late." Arrested because he was in the wrong place at the wrong time, Jacob is beaten by the police before he is released to his father, treatment that alters Jacob's sense of himself and his society. He joins the African National Congress, distributes leaflets, leaves the country to train in an ANC camp, which is bombed by South African planes while he is there, and returns to set off a bomb in a shopping center. The explosion kills or injures a number of people, black and white, adults and children; Jacob is found guilty and executed. His lawyer blames the system and Jacob testifies that the deaths were unintentional; yet, in a prayer/confession in his cell he indicates that his memory of the dead children after the bombing of the camp made him want to kill. Without condoning his action, the play makes clear that Jacob Zulu is a victim as well as a terrorist.

For the most part the characters lack depth, are more types than individuals, and the brief scenes that recount Jacob's growing involvement with rebellion are little more than illustrative moments. These limitations would be fatal to a realistic political play, but that was never what playwright Tug Yourgrau intended to write. He wanted a musical chorus of some kind and that happily is what he got when Ladysmith Black Mambazo joined Yourgrau and director Eric Simonson to create the work at Chicago's Steppenwolf Theatre in 1992. The power of the piece lies with Joseph Shabalala and his group. Their performance, based on the music which miners used to entertain themselves when they were isolated, far from their home villages, consists of a cappella singing and accompanying dance movements. Their usual repertoire runs to traditional and church songs, but in *Jacob Zulu* they are more obviously political. They serve as narrators, describing events and commenting on them, but they also become group characters from police to Zulu ancestors in a dream sequence. The relentless sound of their feet and the commanding chant-singing infuse the production with an urgency and an inevitability that gives the skeletal dramatic outline the strength that the subject matter demands.

There is more to the production than Ladysmith Black Mombazo. There is K. Todd Freeman as Jacob. His is a remarkable performance. His voice and his expressive face (a smile that lightens his whole countenance when it comes, as it does infrequently) help him give more to the character than the lines and scenes seem to provide, but he speaks most eloquently in body language—the way he stands, droops, draws himself up, shifts physically within scenes, gestures with hands that cannot possibly be as long as they seem to be. Otherwise the large cast of characters is played by a group of actors who perform multiple roles, sometimes as many as five. In a few cases—notably Zakes Mokae, who plays Jacob's austere but loving father, the man who betrays him, and a strange tramp-prophet who tries to persuade him to return to his family—individual actors stand out from the company, but for the most part they provide the setting for Freeman's Jacob and Ladysmith Black Mombazo.

Another play which deals successfully with a complex social and racial situation—one not destined to reach as large an audience as *The Song of Jacob Zulu*—is *6221, Prophecy and Tragedy*. InterAct Theatre Company, one of the more imaginative small groups in Philadelphia, gave over its complete season to the creation of *6221*, although it was performed only for the company's customary brief run. The play is a chronicle of the MOVE disaster in Philadelphia (May 13, 1985), in which a confrontation between the police and MOVE, a group which saw (and sees) itself as a purifying force within a corrupt and racist society, led to the bombing of the MOVE house (the number in the title), the unintended burning of sixty-one houses in the same block, and the death of eleven people—six adults and five children. Written by Thomas Gibbons with the active particpation of director Seth Rozin, *6221,* like *Jacob Zulu,* works in brief scenes, asks the actors to play a great many roles, and eschews conventional realistic narrative, not with music in this case but by jumping back and forth between the events and the later hearings about them. As Gibbons makes clear in a program note, the play is not propaganda for any one reading of the lamentable event. Although the city officials come across as inept and self-serving, they are not villains. Gibbons puts racist epithets in the mouths of some of the police, but one of the main figures in the play is Jim Berghaier, a policeman who saved one of the MOVE children and who later suffered a breakdown and left the force as a result of the events of that day. Although the MOVE members, John Africa and his followers, are victims, they are not innocent victims. Their criticism of society, some of which is valid, is a faith (or a philosophy) that sets them apart as a kind of radical elite who show contempt for their neighbors—middle-class blacks who feel assaulted by the vermin-ridden garbage, a product of John Africa's theories about natural living; by the noise of loudspeakers blaring obscenities and demands aimed at the city government; and by the implicit threat of violence in the accumulation of arms. The tension on the block led to the complaints that belatedly brought action which destroyed the lives of the MOVE members, the homes of their neighbors, and the reputations of the city officials. The fire this time was

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

a victory for no one. *6221* may have been a voyage of discovery for its author, as the program note suggests, but what he found was fashioned for the audience into a lament and a warning.

GERALD WEALES

SCREEN

TRUST A COP

AMELIO'S 'STOLEN CHILDREN'

The rich but subtle theatricality of Gianni Amelio's *Open Doors*, with its beautifully autumnal cinematography and the great performance of Gian Maria Volante, helped make it the finest film released in this country in 1991. Amelio's latest, *Stolen Children*, isn't on the same artistic plane but it sustains my admiration for its creator in two ways. First, this fine movie is further proof that Amelio is a tough-minded humanist who asks disturbing questions about the sometimes monstrous interaction of society and the individual. Second, *Stolen Children* has been made in a completely different style from *Open Doors* and this isn't just a case of aesthetic restlessness. *Open Doors* was basically a political thriller and required a solid plot, suspenseful rhythms, menace-laden dialogue, and juicy characterizations by seasoned players. But since *Stolen Children* is a nearly plotless account of the fate of three innocents shaped and misshaped by their environments and doesn't contain an iota of melodrama, Amelio has given it a less designed look and untheatrical tempos that may try the patience of some viewers. And he's used the faces of his young actors as emotional maps to be read by the camera rather than as instruments of virtuoso acting.

The story is an odyssey from north to south, from Milan to Sicily, from utter despair to a sort of truce with life that teeters on hopelessness without quite falling into it. The film begins, significantly, in Milan, the latest hotbed of Italy's seemingly unstanchable political corruption. A woman is hustled off to prison and her children made wards of the state because the mother has prostituted her eleven-year-old daughter. Two carabinieri are charged with escorting the children to an orphanage in Civitavecchia, but one of them skips off to visit a girlfriend. The other officer, Criaco, scarcely more than a boy himself, but intelligent and honorable, takes the kids to the state home only to learn that its officials don't want a former prostitute on the premises even though she's only eleven years old and no willing collaborator in her own corruption. Since the children are Sicilian, they are reassigned to a Sicilian orphanage and Criaco disgustedly accepts the prolongation of his wretched assignment. At first there is nothing but muted hostility between the children and their guard, but Criaco's impatience is undermined by his humanity. He knows that these children have been robbed of their childhood and he determines to restore a piece of it to them. The remainder of the film shows how the young soldier enacts his good intentions and how the kids respond to the treatment.

It is a heartwarming scenario yet the film, though poignant enough, never even attempts to jerk tears. Amelio has set himself a harsher task. As the children are driven, by train and car, to the south, the director presents an Italy that we have never seen or heard before in either Italian films or in American movies about Italy. It is an insanely new, impersonal, noisy country, a place where you are always in public, and the public forms a singularly "lonely crowd." I use the Riesman phrase deliberately because Italy, always portrayed in earlier movies as chaotic but convivial, has, in Amelio's vision, become singularly American in its noisiness. This hubbub isn't that of friends greeting each other in cafes or merchants extolling their wares in a public market. It isn't even like that of the revelers and paparazzi in *La Dolce Vita*. The noise is coming mostly from machines! Car radios, portable cassette players, television sets, P.A. systems, train whistles, car and train engines are all performing at full force. No wonder the passers-by are mute. Who could compete? Why even try? And, amid all that noise, who can attune their ears to the few mumbled words of a couple of kids who have been stunned into near-silence by the unspeakable crimes committed in the locked rooms of their own home? The kids aren't discomfited by the racket. In fact, there are moments in this movie when you feel that the most merciful thing that could happen to the girl, in light of her frightening past, would be to live in a noisy public place forever and never again have to face an adult male in an intimate setting.

But the adult male who has temporary charge of her is determined not to let her sink into such despair. He does, miraculously, find places where he and the kids can face and hear each other. Significantly, these places are either above ground (on the rooftops of inns, the terraces of hotels) or apart from the city (the beach). These confrontations are the core of this film and they are also the scenes that will divide any audience into those who are ready for *Stolen Children* and those who will find it a bore.

For Amelio's camera attends, waits upon, the children's responses as patiently as Criaco does, and these responses aren't quick in coming. How could they be, given the state of shock the kids are in? And though another director might have been tempted to jolly things along with scenes of easy pathos

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

calculated to make the viewer's eyes mist, this is not Amelio's way. He makes the viewer work hard to see the brief flickers of emotion that the soldier evokes from the children. I have no idea whether the child actors, Valentina Scalici and Giuseppe Ieracitano, are professional players or simply cast to type, but in any event they are used as the neorealists of the forties and fifties used nonprofessionals: the pressure of the situation is applied as directly as possible on the performer with the camera close enough to catch the reaction. Shunned are the craftily placed pause, the significant inflection, the poignant *diminuendo* at the end of a sentence—all the cunning processing of emotion that both good and bad child actors give you. Scalici and Ieracitano are, by contrast, as maddeningly opaque as the kids you often meet in real life. But that makes it all the more gratifying when the ice is finally broken and their emotions do finally flow.

I don't mean to give the impression that *Stolen Children* is a crypto-documentary or even a belated bloom of neorealism. Amelio is quite as capable of making a scene work through powerful imagery as by focusing on faces. There is a moment on a beach when the girl watches Criaco teaching her brother to swim that is visualized so powerfully as a mythic moment, with the soldier seen as a sort of man-porpoise on whose back the boy rides, that I won't soon forget it. But, on the whole, Amelio holds fast to the hard surface of things: concrete buildings and stony faces.

The small and few faults of this movie are mostly the flip sides of its merit. The lassitude that the kids feel in the early part of their journey is well conveyed but sometimes threatens to topple the movie into boredom. (It never does, though.) A more serious flaw is the rather sentimental conception of Criaco's character, all of whose virtues apparently come from his good clean peasant upbringing. Part of the greatness of *Open Doors* resided in the complexity of its hero, the magistrate DiFrancesco, whose character encompassed cantankerousness, compassion, tenderness, and cynicism without strain. Enrico Lo Verso is exactly right as Criaco, but at a certain point fairly early in the film, we realize that the young officer isn't going to surprise us, and we need a hero with more layers to his nature to be fully held by a story that depends as much on character as *Stolen Children* does.

There is also an impediment to enjoyment that is not Amelio's fault but is inherent in any naturalistic film in a foreign language. Subtitles call our attention to the dialogue, emphasize it, italicize it. This hurts any movie in which the talk is not as important as the silences within talk or as the failure of talk to occur. We should keep our eyes on the faces where so much drama is being expressed but we can't resist the downward tug of the printed words. I can't wait to see *Stolen Children* a second time so that I can skip the subtitles altogether.

Yet it is the dialogue in the penultimate scene that crystalizes the tragic theme of the movie. Criaco, having captured a thief while sightseeing with the kids, isn't praised but blamed by a superior for having dallied during his assignment. "You did as you liked," the officer charges. In a movie in which all evil occurs because people do as they like or do as they feel they must to get by, in which an entire society seems to be (in Robert Lowell's phrase) sliding by on grease, Criaco alone has acted according to conscience. And yet he is the one accused of being a sort of kidnapper. (*Il Ladro di Bambini*, *The Thief of Children* is the original title of the movie.) But Amelio presents society itself as the real "ladro," the thief of childhood, the bureaucratic grinder of young humanity.

RICHARD ALLEVA

Kit Thompson

When Borges Dreamed

"He wanted to dream a man; he wanted to dream him in minute entirety and impose him on reality....He was seeking a soul worthy of participating in the universe."
—*Jorge Luis Borges*: The Circular Ruins

When Borges dreamed
the man who dreamed a man
I went to bed and dreamed an ear:
wanting to hear more stories,
low voices in dark hallways,
the murmurings of ghosts, all secrets.

Dreaming, spiraling cell by cell
from auricle to cochlea, semicircular
canals winding blindly through
the most profoundly silent forest
of cilia—I nurtured them from root to tip.

Tympanic membrane next,
stretched taut and ready to listen
I dreamed and dreamed
the tiny porous wafer.

Wanting to hear stories children tell
alone, at night, of heaven and hell,
wanting to hear my mother's voice
from across the world, static-free
and full of explanation.

Wanting to hear continental shiftings,
the moon's ancient whir,
the night wind, edging timberline
in a place where nothing lives.

Hammer, anvil, stirrup and
at labyrinthic end, the drum
little Buddha nestled in the dark middle,
all sound and no sound.

When Borges dreamed the man
who dreamed a man
I dreamed an ear and woke to hear Creation
echoing in my own circular ruins.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

All together now...

THE SPIRIT OF COMMUNITY
Rights, Responsibilities, and the Communitarian Agenda
Amitai Etzioni
Crown Publishers, $22, 339 pp.

William M. Sullivan

Imagine, if during a recent perusal of the book racks in airport or train station, along with the array of "success in business" and the various self-help books, one encountered a different genre: a book about how to be a better citizen, complete with suggestions for "fostering the commons." Imagine a book which provided serious analysis of the contemporary neglect of the nation's social infrastructure along with stimulating examples of countertrends, proposed a public philosophy which tried to break out of the prevailing liberal-conservative argument, and then asked you to join a movement based on these ideas. That, in rough outline, is the structure and strategy of Amitai Etzioni's communitarian clarion, *The Spirit of Community: Rights, Responsibilities, and the Communitarian Agenda.*

Etzioni, a widely read sociologist who has known government service during the Carter administration, presents a useful overview of the main lines of that body of thinking he terms communitarian. The themes of *The Spirit of Community* have emerged from several years of discussion and debate centered around *The Responsive Community,* the journal which Etzioni has guided since its foundation in 1991. The book concludes with "The Responsive Communitarian Platform," a document now bearing the signatures of a wide range of endorsers, of whom this reviewer is one. Thus, while the book is very much its author's creation in style and tone, it presents itself as a voice of a larger community of discussion.

The book is divided into theoretical chapters, which come at the beginning and the end, and a series of topical chapters in which social analysis is interspersed with case studies and examples. The topics progress from the family to the school, to a view of local institutions, importantly including religious institutions, as the mainstay of communities, and then to policy issues such as safety and health. At the climax of this topical order comes a discussion of communitarian politics in which the recovery of the moral voice through the building of social movement emerges as the "Archimedean leverage point of change."

Etzioni's theme is the need to strengthen "the moral voice" in American society, a voice which speaks to the capacity for "reasoned judgment" and "virtuous action," a voice whose natural home and practical condition is "the community." As a sociologist, Etzioni is not naive about the notion of community (though his emphasis upon the term inevitably calls up strong reactions). Etzioni's examples repeatedly give bite to the sociological truism that individuals need a social ecology of viable families and community institutions in order to develop and function.

The present danger to American society, argues Etzioni, comes not from repressive moralism, although he admits that this certainly exists, but from the social disintegration which attends moral fragmentation. "As rights exploded [after the 1960s], and responsibilities receded, as the 'moral infrastructure' crumbled, so did the public interest." As the examples of life under despotic regimes indicate, individual rights cannot be sustained apart from the willingness of citizens to take their responsibilities seriously. And that willingness needs communities for its nurture and support. Etzioni argues that the attenuation of the "moral voice" of communities—in the name of individual freedom—has been a major factor in a widely noted decline in the quality of life, as distrust, fear, crime, and addiction blight increasingly more human relations. The result is that individuals are further isolated, ironically opening the way toward acceptance of an authoritarian police state as the savior from an intolerable anarchy.

In this perspective, much of the current

"'We the people' is a great phrase, but let's not overdo it."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

liberal anxiety about the imposition of public standards appears myopic if not absurd. The historical current, Etzioni insists, is clearly flowing the other way, toward expansion of individual discretion. Conservative senators may fulminate against the National Endowment for the Arts' support of the Mapplethorpe exhibition, but even in a traditionally conservative city like Cincinnati no jury would support its suppression. As this example illustrates, Etzioni's chief opponents are "radical individualists," a moral type he finds common among the cultural elite, though not only there. Radical individualism is marked by a strong "disinclination to lay moral claims," preferring when at all possible to present objections to socially obnoxious activity as the expression of personal preference. This moral posture, which philosophers identify as emotivism, or the belief that all moral utterances are no more than statements of personal preference, has for Etzioni become a major contributor to the suffocation of that "moral voice" which he seeks to make legitimate.

The Spirit of Community seeks to carve out a new consensus, one attentive to the social roots of individual well-being. The specific feature of Etzioni's argument is that this consensus must not be intimidated by socially and intellectually fashionable emotivists into playing down the centrality of "the moral voice." Politically, there is evidence that Etzioni is onto something significant. The cognitive style of technocracy-cum-emotivism favored by many of the national elites seems to have worn thin on the electorate. By shifting the attention of a significant sector of public opinion—and opinion-leaders—toward "the moral voice" embodied in the struggle to foster living communities, Etzioni is helping define the direction American public discourse must take if there is to be a democratic renewal. As an interlocutor of some of the elites he criticizes, Etzioni may also be providing them with a means toward reinventing themselves for the nation's good as well as their own. □

PRAYING IN PLACE

DAKOTA
A Spiritual Geography
Kathleen Norris
Ticknor & Fields, $19.95, 224 pp.

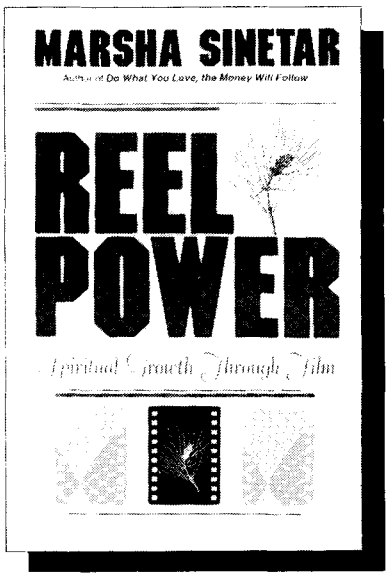
Elizabeth Bartelme

Lemmon, South Dakota, population 1,616, the kind of rural town that Americans leave in droves. Then there is Kathleen Norris and her husband, David Dwyer, poets both, and, at least in the case of Ms. Norris, spiritual seeker. Lemmon is their place.

How they chose it is simple enough. Ms. Norris's grandmother died, and she and her husband left New York for a few years to manage the family farm and cattle ranch. That was twenty years ago, however, and running a herd of cattle is not the simple answer to why they stayed. Although Ms. Norris had spent summers with her grandparents, living on the Plains year round was a different experience. What she discovered, along with a joy in solitude, was the meaning of what the Benedictines call "stability of place," and with it the Benedictine rudiments of her spiritual geography.

To backtrack: Norris had turned her back on her Protestant upbringing and in New York, was, as she put it, hanging around on the fringes of the Andy Warhol crowd. The vastness and emptiness of the western Dakota prairie drew her toward asceticism; to her surprise she did not miss the "cornucopia of New York City." Urban life no longer attracted her; silence became important to her. She discovered the desert fathers through her reading, and she found the monastery as well. Now, "as a married woman, thoroughly Protestant, who often has more doubt than anything resembling faith," she is nevertheless an oblate of Saint

Spiritual growth through film



"Watching movies 'with the eyes of our hearts' helps us identify our truest aims, finest values, and noblest aspirations."

The bestselling author of *Ordinary People as Monks and Mystics* invites readers to consider their favorite movies not merely as sources of escapist entertainment, but as reflections of their own best and worst traits and as spiritual guides to life. Includes journal exercises and discussion questions.

"Those who love cinema may be pleasantly surprised by Marsha Sinetar's explanation of the power of film to heal us and nourish our journey through life."
—ROBERT E. LAUDER, author of *God, Death, Art, and Love: The Philosophical Vision of Ingmar Bergman*

Marsha Sinetar is author of the nationwide best-seller *Do What You Love: The Money Will Follow.*

Just published $9.95 paperback

1-800-325-9521 ext. 979
TRIUMPH™ BOOKS
An Imprint of Liguori Publications
1 Liguori Drive, Liguori, MO 63057

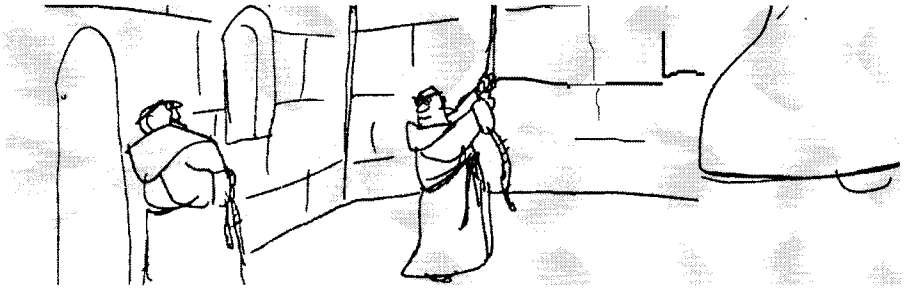
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Benedict, the monastery a particular oasis in the desert that the Great Plains resemble.

As in the desert, the Plains demand strict attention to weather. Storms come up suddenly: hail and drenching cloudbursts in the summer; blizzards in the winter. Norris describes them with a poet-farmer's eye, her description of a "white-out" (blizzard) resembles a white-on-white painting. It is quite evident why "a person could stand and watch this changing land and sky forever." Weather reports are scattered throughout the book—a few lines to indicate the time of year and what's happening just then. She describes the Plains as a huge dried-up sea, still attracting gulls who feed on rodents rather than fish. A sea, as a small boy of her acquaintance put it, "where angels drown."

Despite the attractions of solitude, Ms. Norris is not idle. She spends time in rural schools, teaching poetry to children for the North Dakota Arts Council. She acts as local librarian. She preaches in the Hope Presbyterian Church. She writes. And what a writer she is. Even though she speaks of the Great Plains as the void in the heart of North America, the pictures she draws of the rising plain, of the buttes, of the landscape that stretches almost beyond time, are immeasurably seductive. To be able to see the curve of the planet during a solitary walk is a great gift; the emptiness of the prairie a concomitant pleasure.

Although the heart of her book is the monastic ideal she has embraced, she has a great concern for community within the small town where she lives. The farmers of the area—and the Dwyers themselves—have suffered great deprivations during the period when the rest of the world seemed to be getting rich. Norris and those others who live in the small towns of the West are in the slow lane, so she tells us, where, as in the monastery, nothing much happens. In order to avoid the monotony of such a life, a conversion, a change of heart is necessary. Norris feels that it's almost an imperative that life on the Plains be chosen, just as a commitment to monasticism is chosen. She points out that some families are educating their children to try careers other than farming; then, if they choose life on the Plains, it will be with the knowledge of what they are giving up.



"Mind if I sit in?"

Although Norris encourages women in her workshops to write about their experiences in this wide and empty land, this presents particular problems in a small town. Too many people are related and there is fear of offending relatives. Again, individuals tend to whitewash the things that have happened to them, so that every story has a happy ending. Finally, the social life in a small town is overwhelming—church socials, teas, card parties. Norris tells the story of one woman who attended a writing workshop. She told her friends she was going to a meeting, as writing sounded too frivolous. Despite these drawbacks, Norris is convinced that a great novel could come out of the Plains, and that it could be written by a woman.

Meanwhile, there is the very special Norris spiritual geography. It embraces the Hope Presbyterian Church and the Benedictine monastery to which she is attached. These are her most particular sources of strength, even though she says that perhaps "we're all anachronisms in Dakota, a bunch of hicks...twenty-five Presbyterian farmers, or a handful of monks for that matter, don't have much to say to the world." But she speaks again of the matter of stability of place, and its especial suitability to a rural environment. Which brings us back to the monastery.

Hospitality and playfulness—these are what Norris has learned to love in the monks. These particular gifts, she believes, are what draw travelers and seekers to the monastery, where the liturgy is so deeply intertwined in the dailiness of the *ora et labor* "that everything in creation invites us to share in God's love." Where "in choosing a bare-bones existence, we are enriched, and can redefine success as an internal process rather than an outward display of wealth and power."

A poet's book; a work of beauty; a testimony to the work of the Spirit. *Dakota* is all of these. □

"Experimenting with tradition since 1898..."

FOR INFORMATION ABOUT
THE FRANCISCAN FRIARS
AND SISTERS OF THE ATONEMENT
AND THEIR ASSOCIATES,
CONTACT: VOCATION DIRECTOR,
GRAYMOOR, P.O. BOX 300, GARRISON, NY 10524-0300

REVIEWERS

WILLIAM M. SULLIVAN *is professor of philosophy at La Salle University in Philadelphia.*

ELIZABETH BARTELME *teaches English at Hofstra University.*

JOHN LANGAN, S.J., *is Rose Kennedy Professor of Christian Ethics at Georgetown University. His most recent study of military ethics is "General Sherman, General Schwarzkopf, and the Ethics of War," published by the Center for Ethics Studies of Marquette University.*

SUZANNE KEEN *is an assistant professor of English at Yale University.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

WHO WON, WHO LOST, & WHAT'S JUST?

THE GULF CONFLICT 1990-91
Diplomacy and War in the New World Order
Lawrence Freedman and Efraim Karsh
Princeton University Press, $30, 504 pp.

John Langan

The al-Sabah family has returned to power in Kuwait; George Bush has left the White House and taken up residence in Houston; Margaret Thatcher has been elevated to the House of Lords; Mikhail Gorbachev has lost his office in the Kremlin; but Saddam Hussein, who may well have had the most difficult and dangerous job of the lot, remains in the presidential palace in Baghdad. Saddam seems to combine Mussolini's penchant for self-promotion, brutality, and delusions of military grandeur with the survival skills of the canny and prudent Franco. One has to add, of course, that the Iraqi dictator and his regime might disappear tomorrow. Saddam's durability is evidence of his ruthless skill in manipulating factions within Iraq as well as the weakness of the forces working for open and democratic societies in the Arab world.

So long as Saddam Hussein remains the ruler of Iraq, the debate over the Gulf War of 1990-91 will doubtless have a certain edge to it. That edge is sharpened by the resentments and fears of Saddam's victims inside and outside Iraq, and by regrets over the failure to eliminate him. Those of us who believed that the war was both necessary and justifiable have found new arguments since the war in Saddam's brutal treatment of Kurdish and Shi'ite minorities, and in Iraq's extensive and ingenious covert nuclear weapons program. For those who thought the war was a disaster arising from greed and ineptitude, leading nowhere, the foolish and criminal Western dealings with the Baghdad government, the grievous sufferings of the Iraqi people during and after the war, the exaggeration of Iraqi misdeeds in Kuwait, and continuing patterns of injustice in the Middle East remain strong counterarguments. This debate, however, goes on at the edge of a rather broad public consensus that is simultaneously pleased with the military success and low casualties of "Desert Storm," disappointed with the unsatisfactory aftermath in both Iraq and Kuwait, and condemnatory of Saddam Hussein as a tyrant and aggressor.

This new study of the diplomatic prelude to and the military strategy of the Gulf War is the joint work of Lawrence Freedman, a distinguished strategic theorist who is professor of war studies at King's College, London, and of Efraim Karsh, who has written extensively on politics and war in the contemporary Middle East. Their argument will largely confirm the public consensus, and is unlikely to alter the views of those on either side of the moral debate.

Despite the scholarly care and the sophisticated judgment about international politics and diplomacy that Freedman and Karsh bring to this work, their coverage of the war is limited in three very important ways. The first two of these limitations are unavoidable; the third is not. First, the Iraqi view of many key events is simply unavailable except in a highly propagandized and self-serving form. On many matters, Freedman and Karsh, like the rest of us, are reduced to intelligent conjecture. Second, we are still too close to the events, and too many matters in the Middle East are unresolved, to fit the 1990-91 war with any confidence into a larger pattern of regional developments. Here the authors avoid both long-range speculation as well as any unsubstantiated broader claims.

Third, the focus is confined to high politics and diplomatic and military strategy. A striking indication of this approach is

YOUR MBA FROM TEMPLETON THEOLOGICAL SEMINARY

The Templeton MBA program, a 17-month program led by an internationally-recognized faculty, is designed for ministry professionals including clerical, religious and laity, and offers courses in:

- Theology of Management
- Principles of Management
- Marketing
- Finance for Not-for-Profits
- Business Ethics
- Corporate Culture
- Strategic Management
- Total Quality Management

The multinational composition of the class promises students access to diverse ideas and an exciting learning experience.

The 17-month program consists of four one-week intensive study sessions with extramural directed readings and a management project. The study sessions conducted in Nassau, Bahamas are held each May and November.

Admission requirements are a bachelor's degree and five years in the ministry or equivalent. Application deadline is August 30th.

Students will be accommodated in an international hotel in Nassau. For a prospectus and application form write:

TEMPLETON THEOLOGICAL SEMINARY
P.O. Box N3732
Nassau, The Bahamas
Or dial toll-free: 1–800–847–8921

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Martyrs' Day: Chronicle of a Small War, *by Michael Kelly, Random House, $23, 354 pp.*

During the Gulf War, some of the most detailed and astute reports were published in the *New Republic* and came from Michael Kelly, now a reporter at the *New York Times*. First from Baghdad, as the air war began in January, one dispatch included a mind-bending description of a "smart" bomb turning a corner. Then, after the ground war freed Kuwait, came the stories of the victims of Iraqi humiliation, degradation, torture, and murder. Next, the rout of the Iraqi forces outside Kuwait City caught with the spoils of war in an allied air trap was captured in the telling details of bodies frozen in flight from the searing flames of bombs and exploding gas tanks. These, plus postwar accounts of Kurdish rebels and refugees and the citizens of Baghdad still living under the dual siege of Saddam Hussain and economic sanctions are gathered in this readable and important book. As the war shrinks to an abstraction and the debate about its political and moral justifications—or lack thereof—proceeds, Mr. Kelly's book is both a corrective (to the abstractions) and a vivid reminder of the people on the ground. Kelly was one of the few journalists to elude military control. That he also knew how to see, how to write, and how to tell a story is a gift and a tool to those who continue to puzzle over the Gulf War.

MARGARET O'BRIEN STEINFELS

given in a five-page listing of *dramatis personae*, which includes almost no one below the level of ambassador or undersecretary. Very little is said about the experience of the war by the soldiers, the Western and other hostages, the Kuwaitis under occupation or in exile, or the Palestinians in Kuwait and after expulsion. Of course, such perspectives would have lengthened an already long book; but their absence precludes the human depth, immediacy, and poignancy that should be present in a major study of war. It also means that many of the issues that most concern the moral critics of the Gulf War are not illuminated.

Nonetheless, the book is a very valuable resource. It provides a readable and reliable account of the course of events, and is particularly informative on the ways in which Saddam first encouraged and then undermined the diplomatic initiatives promoted by the French and the Soviets. *The Gulf Conflict* also pays considerable attention to the diverse political interests within the coalition, though it does this better with the Western partners than with the more closed and secretive Arab members of the alliance. It offers a crisp and thoughtful set of conclusions about the war, which it sees as Saddam's responsibility and as his great gamble to recover from his desperate economic situation. Finally, while the book is not driven by a just-war argument, it makes many points that are clearly relevant to an evaluation of the war in terms of just-war theory. Especially notable in this regard is the authors' argument for accepting a much lower estimate of Iraqi military casualties than the initial 100,000, which they see as vitiated by systematic overestimates of the number of Iraqi soldiers in the theater of war before hostilities.

Despite the limitations I've mentioned, *The Gulf Conflict* serves to remind us of some crucial facts: Iraq's invasion of Kuwait was an unjustifiable act of aggression, it was condemned by an overwhelming majority of states, and it was successfully reversed. These are points that we should not lose sight of in a season of moral dissatisfaction. □

THE HIT PARADE

THE TOP 500 POEMS
A Columbia Anthology
William Harmon, editor
Columbia University Press, $29.95, 1,132 pp.

Suzanne Keen

Anthologies are indelibly marked by the time of their compilation. The most recent edition of *The Norton Anthology of English Literature*, for instance, adds selections from the writings of Dame Julian of Norwich, thus recording the developments of the past decade in scholarship, criticism, and classroom practice. Designed for the bedside table rather than the seminar room, William Harmon's new anthology, *The Top 500 Poems*, captures the ethos of the 1990s at least as effectively as the products of scholarly consensus. No interest groups or theoretical trends can affect a selection made by statistical analysis: these 500 poems, from "Sumer is icumen in" to Sylvia Plath's "Daddy," have earned their place by appearing more frequently in other anthologies (according to *The Columbia Granger's Index to Poetry*, 9th edition), than any other poems in English!

Harmon remarks in his introduction that "these 500 poems, with a bit of commentary, will serve as a splendid way for somebody to become acquainted with the best that has been written in the shorter poetic forms for about 750 years. As I have said to myself repeatedly, this is *it*!" "All right!" we shout in response, exchanging high fives in celebration of the inclusion of our favorites—"Kubla Khan," "Jabberwocky," "The Road Not Taken," "To Autumn," and "Annabel Lee"—now *that's* a Dream Team! Only in the age of computerized databases and instantaneous word searches could the task of editing be so blithely abandoned. My main regret is that William Harmon does not carry out his idea more boldly.

Depending so completely on familiar-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ity, a volume such as *The Top 500 Poems* can promise no surprises. Turning to the selection of poems by Robert Herrick, for instance, readers encounter exactly the poems they expect. Perhaps it is reassuring to think that a new reader of poetry will also cast her eyes upon Julia's clothes. But the very premise of the book guarantees us that this reader would have found "that liquefaction of her clothes" in every other existing anthology of English poetry (or at least in those indexed by *Granger's*). Thus, the organizing premise of the anthology also renders it superfluous.

Although Harmon's true models are lists, such as *The Fortune 500* and "American Top 40," he imitates the sources of his data and presents the poems in chronological order. Too bad! Wouldn't it be a lot more fun to open the book to poem No. 500, Edwin Arlington Robinson's "Luke Havergal," to turn the pages through the ever-more-popular, delighting at once in the juxtapositions and the contests, as Yeats's "Easter, 1916" takes the lead, by a hair's breadth, over Stevens's "The Emperor of Ice-Cream"—both to be edged out (wow!) by Kipling's "Recessional"? Harmon chooses the "story of poetry" over the drama of the countdown, which would move inexorably toward the top ten and Blake's "Tiger"—the No. 1 poem!

The benefit of the statistical method of selection lies in the inclusion of old chestnuts that have not been collected recently, though they have been collected many times. The nineteenth-century American poets are here, including Longfellow and Whittier, not only Whitman and Dickinson. Of course, an editor not bound to the value of quantity might choose to include these old-fashioned poems, as he might choose others, forgotten by his fellow-anthologists, or only recently discovered. Harmon does not let the tally dictate his every move; he prints both versions of Keats's "La Belle Dame Sans Merci," a fine decision. On the other hand, he puts the opening lines of "The General Prologue" to *The Canterbury Tales* in a "rough-and-ready" modernization, despite the fact that these very lines in Middle English may be more frequently committed to memory than any others in the language. While I applaud the attempt to make it more accessible, Harmon's modernization ruins Chaucer's poetry. A longish note of paraphrase would have done the trick!

The remarks Harmon makes after each poem, providing that necessary "bit of commentary," range in their usefulness from most illuminating to peculiarly extraneous. Most helpful, and truest to the idea of the book, are those notes directing readers to other poems related in genre, mode, form, theme, or topic. Notes to older poems often include discrete glosses of hard, or deceptively familiar words. This strategy allows Harmon to convey information without deforming his texts with footnote markers. Given that the aim seems to be to aid readers, a little more detail would have been useful in certain cases. For instance, many readers won't recognize the people to whom Pope and Johnson refer in their poems. Having chosen to provide less rather than more, however, Harmon can only be criticized when he opts for the quirky or insubstantial over the informative. I think most readers of Blake's "And Did Those Feet in Ancient Time" would find it more helpful to know that the poem refers to the legendary visit of Christ to England, than that Blake's lines "furnished the movie title *Chariots of Fire*." Perhaps more disappointing are those notes that seem to exist only because uniformity demands that all the poems have notes beneath them. The interesting quatrain or fragment, "Western Wind" (oddly punctuated to isolate the second line from the first), elicits only a remark as to its antiquity (debatable) and its use, as a title of another anthology (irrelevant). Having nothing to say about a poem betrays the inherent weakness of the principle of selection, or rather, election.

The Top 500 Poems is a handsome book, made with decent paper, unlike the phyllo-dough sheets of other anthologies. Each poem occupies its own page, or pages. Some readers will rejoice that there's nary a newfangled entry to challenge or confuse; some will wonder what has really been written in the latter part of our own century. Some of the very oldest anthologies of poetry in English collected poems mourning the deaths of sovereigns; Harmon has made his volume accidentally elegiac. This is what poetry in English was, he says, for other people told us so. □

Washington National Cathedral

College of Preachers

1993-94 Academic Year Highlights

HERBERT O'DRISCOLL
The Art of the Homily
October 18-22, 1993

PAUL SCOTT WILSON
Preaching Hope in Troubled Times: Advent
October 25-29, 1993

WILLIAM SLOANE COFFIN, JR.
Christian Vocation and Global Citizenship
November 8-12, 1993

JOHN CLAYPOOL
Preaching as Pastoral Responsiveness
January 31-February 4, 1994

BRIAN WREN
Gender, Language and Preaching
February 21-25, 1994

JOHN & CAROLINE WESTERHOFF
The "I" and the "Eye" of the Preacher
March 14-18, 1994

LOUIS WEIL
Preaching, Children and the Nature of Worship
March 21-25, 1994

WILLIAM WILLIMON & RICHARD LISCHER
Letting the Scriptures Speak: Preaching from the Bible
May 2-6, 1994

BRUCE BIRCH
Preaching for a New World
May 9-13, 1994

DAVID BUTTRICK
Speaking Out in the World
May 16-20, 1994

For further information:

COLLEGE OF PREACHERS
3510 Woodley Road, NW
Washington, DC 20016
202/537-6380

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Adam's sin, mysticism's fall, & more

Lawrence S. Cunningham

I have a principle, imperfectly observed, of not reviewing the books of my own colleagues but Krieg's book shall be a rare exception. The reasons are simple: Adam's essays have appeared in the pages of this journal in the past and, I suspect, many readers of a certain age have read such works as *The Spirit of Catholicism* and were deeply influenced by them as were, to cite two widely different people, Flannery O'Connor and Pope Paul VI. Karl Adam (1876-1966) was a Tübingen theologian whose writings gained wide influence in the Catholic world, especially between the two world wars. Krieg makes it quite clear why he deserved such popularity. Adam, steeped in the biblical and patristic world, provided a vision of both the church and of Jesus Christ free of the scholastic aridities of a Catholic theological world traumatized by the antimodernist movement. It is worthwhile noting that every major book of Adam was removed from the bookshelves until he made corrections demanded by the Holy Office which studied texts that had to be translated into Latin for the benefit of the curial censors!

Karl Adam: Catholicism in German Culture, *by Robert Anthony Krieg, C.S.C., University of Notre Dame Press, $28.95, 240 pp.*

Despite such interference, the books were very influential. I would say of myself that the two most important works on the church I read as a very young man were *The Spirit of Catholicism* (the battered Image edition is still in my possession) and Henri de Lubac's *The Splendor of the Church*. Similarly, Adam's Christology, culminating in *The Christ of Faith*, brought to the fore serious biblical scholarship, engagement with Protestant theologians, and a deep faith in the humanity of Christ which steered an orthodox path between the suffocations of neoscholasticism and the reductionism of liberal Protestant "Quest" literature.

As Krieg points out, however, the very strength of Adam's theology was also a blinding weakness. Deeply indebted to the regnant *Lebensphilosophie* of his native land, Adam stressed the organic and communitarian nature of the believing community as a vision of the church that was normally presented as a monarchical hierarchy seen as a *societas perfecta*. From that romantic impulse, however, Adam also accepted the same vision for his native Germany.

Lebensphilosophie first inspired harmless exercises in hiking, singing, and folk music among the Weimar young in the 1920s but, by a malign alchemy, later became an ideology of the Volk in the hands of the Hitlerites. Adam was harassed by the Brownshirts in the 1930s and defended the basic rights of the Jews, but he also attempted to mediate between the church and National Socialism, accepted social restrictions for the Jews, and argued (against the German hierarchy) that seminarians and priests should serve in the army of the Third Reich. Adam never joined the Nazi party but he was at worst a passive supporter of the regime; at best, a silent protestor. Tellingly, Krieg's book jumps from 1939 to 1946 without much of a transition.

The postwar years saw Adam as an active theologian involved in his theological work and as a pioneer ecumenist. He died with the Second Vatican Council finished but his influence on it was that of a precursor since age and infirmity precluded his active participation. He is not much read today except by those interested in the deep background of the sea shift in Catholic thought. Krieg's well-written book explains why Adam was important and, in the process, gives us a panoramic view of the halting developments of twentieth-century Catholic theological thinking. We should be thankful for that. We also await the completion of Krieg's current project which is a study of another of the *seniores* not much read today: Romano Guardini.

Alphonsus of Liguori (1696-1787), the founder of the Redemptorists, a crucial figure in the development of moral theology, and indefatigable missioner, was declared a doctor of the church in 1831. In many ways, his life reflects a kind of piety and asceticism that is repugnant to the modern mind. Plagued by moral scruples, repressed sexually, given over to extreme forms of personal asceticism, and immersed in both clerical and royal catfights over the founding of his community, Liguori seems best left to the dustbin of hagiography.

LAWRENCE S. CUNNINGHAM *chairs the theology department at the University of Notre Dame.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Such, however, is not the case. I think Jones's biography is an absolutely splendid achievement despite his almost dogged insistence on following out the interminable clerical struggles that marked the public life of Alphonsus. I pay Jones this compliment because his biography reflects a deep understanding of the Catholic culture of the Settecento Kingdom of Naples. He provides us with an accurate (and depressing) picture of Catholic life in Southern Italy. He has excellent pages on everything from the style of preaching in the era to the quotidian religious life of the rural areas and the tensions between post-Tridentine Catholicity and the rise of skepticism in the Enlightenment. He is especially acute in describing the efforts of Alphonsus in writing a moral theology that would resist the rigorism of Jansenist inspired morality so as to provide a sensible method for confessors to deal compassionately with penitents, sparing them the tortured scruples that plagued his own life right down to the end.

Alphonsus de Liguori: The Saint of Bourbon Naples, *by Frederick M. Jones, Christian Classics, $39.95, 532 pp.*

I read this extremely well-written work just as I had finished Susan Sontag's new novel *The Volcano Lover* which is set in the same locale at nearly the same period. It was like background reading for that somewhat tedious novel. Jones, like Sontag, evokes that curious culture of the Kingdom of Naples, which combined, however imperfectly, the atheism and skeptical scientism of the *philosophes*, the sensuous piety of baroque devotionalism, the yawning gaps between rich and poor, the tenacious hold of the family (one of the Redemptorists' biggest problems was getting their novices to leave the shelter of their Neapolitan homes), and the greedy corruption of the Bourbon court and the church which was so under its thumb. Sontag describes a gruesome public hanging; Jones describes a pamphlet that Alphonsus wrote for chaplains who succored their charges as they were brought to the scaffold.

Jones is a model biographer. He is devoted to his subject (Jones is an Irish Redemptorist) but critical; a clear writer; and, most important of all, totally at home in the culture of the time. It is a worthy study of a man who was a zealous priest, a learned theologian, and the founder of an order which has brought honor to the church. I could not help but think as I finished the book that it was one of Alphonsus's spiritual sons, the German Redemptorist Bernard Häring, who revolutionized moral theology in our day as Liguori did in his own.

I have tried to keep track of some of the many resources for women's studies in the Christian tradition that appear with such regularity. *A Legend of Holy Women* is a fifteenth-century work by an Augustinian friar, Osbern Bokenham. The book was written originally in a Middle English dialect in poetry; Delany provides us with a prose translation.

Bokenham rummaged through extant hagiographical sources (especially the wildly popular *Golden Legend* of Jacopus of Voragine) to produce a volume outlining the lives of then popular women saints ranging from Saint Anne, the mother of the Virgin, to Saint Elizabeth of Hungary. Most of the lives of the martyred saints followed an almost set formula: young virgin, converted to Christianity, refuses marriage because of a vow of virginity, and, in turn, suffers horrible tortures (feminists rightly raise an eyebrow at the glee with which the hagiographers describe such torture), is martyred, and becomes a powerful intercessor.

A Legend of Holy Women, *translated and edited by Sheila Delany, University of Notre Dame Press, $25, 219 pp.*

THE CENTER FOR ECUMENICAL MARIAN STUDIES
ST. MARY'S UNIVERSITY

SYMPOSIUM: M A R Y AND THE CHALLENGES OF THE FEMINIST MOVEMENT

AUGUST 6 & 7, 1993

DR. BEVERLY GAVENTA, Princeton Th. Seminary
"Mary in Scripture: A Protestant Viewpoint"

DR. SIDNEY CALLAHAN, Mercy College
"A Feminist Recovery of Mary in a Patriarchal Church"

PROF. GEOFFREY ASHE, England
"The Virgin's Cult: An Anthropological Viewpoint"

SR. JOSE HOBDAY, O.S.F.
"A Personal Viewpoint"

Information or brochure:
Bro. Donald Boccardi, S.M.
St. Mary's University
San Antonio, TX 78228
(210) 436-3991

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A little of this kind of material goes a long way (Bokenham, in fact, makes for quite tedious reading) but he is not without interest. Apart from the fact that it is an all-female hagiography (indeed, one of the earliest of the genre), the more important fact is that Bokenham was an older contemporary of Margery Kempe and Dame Julian of Norwich and may well have known them, or, certainly, knew of them. His work gives us a small window into the contemporary popular piety of the time. Julian, for instance, tells of hearing the story of Saint Cecilia's bungled execution by beheading from a "man of the church." Julian allegorizes the three blows of the executioner. Bokenham tells the same story, without any allegory, but probably got it, as did Julian's narrator, from the *Golden Legend.*

Who would find this work interesting? Students, to be sure, especially those interested in the story of women in the history of Christianity. Bokenham seemed less inclined toward the misogyny then so common. It would also be useful for lovers of medieval and renaissance art: While reading Bokenham on Ursula and the thousands of martyred virgins, I had, in my mind, Carpaccio's vivid paintings of the same story.

Delany could have made her work a bit more user-friendly by asterisking words in the text she would annotate in the notes in the back. She also cited, in her introduction, line numbers for verses in the Middle English edition but, irritatingly, did not give corresponding citations for her own prose translation. This work is the first volume of the series *Medieval Studies: Sources and Appraisals* from the Notre Dame Press. It marks a modest but auspicious beginning.

The late Michel de Certeau, a Jesuit scholar, was a respected historian and critic of early modern French spirituality. He was also closely tied to the Paris circle of Lacanian psychoanalysis. That latter fact may explain why this book (the first of a projected series cut short by his untimely death) is so infuriatingly opaque and so given to an insider vocabulary. I made the awful mistake of starting this work while on an airplane trip but gave it up for the more austere setting of my office. The translator (Michael B. Smith) deserves a heavenly crown for simply tackling his task.

Now that the above outburst is off my chest, let me hasten to add that this is a provocative work that repays the effort. De Certeau's thesis is straightforward enough. In the early seventeenth century there is a momentous shift in European religious life in which mysticism becomes a discrete genre detached from the near millennial understanding of *theologia mystica* as infused contemplation of God. The analogy that best serves is the modern shifts that made, say, chemistry or physics something quite distinct from natural philosophy.

The Mystic Fable: Volume One: The Sixteenth and Seventeenth Centuries, *by Michel de Certeau, University of Chicago Press, $35, 374 pp.*

The first use of the discrete noun mysticism (de Certeau traces it to 1610) was pejorative since, according to early critics, it separated mysticism from theology as traditionally understood. From then on, de Certeau argues, mysticism becomes an autonomous system detached from its traditional roots in monastic and ascetic theology. Mysticism reflects a social milieu in which confidence in the traditional structures of sacramentality, scriptural piety, and the ecclesial role of the contemplative (the older word for what we call a mystic) becomes attenuated.

Two observations are in order. First, de Certeau's careful historical work does go a long way in explaining the ambiguous manner in which the term "mysticism" gets used today and why the enormous literature produced in this century on the phenomenon finds it difficult to locate it within the traditional boundaries of religious experience. It is appalling, for instance, that mysticism often gets lumped with New Age babble, tarot cards, etc., but one can understand why this should be when we get the historical antecedents in focus. Mysticism has become a "system" and, consequently, becomes as usable as, say, a weight-loss program or a specialized form of therapy.

Secondly, however, there is a question: has de Certeau pressed his thesis of the anti-institutional bias of modern mysticism too vigorously? One can think of any number of counter examples to those which he advances in his book. Furthermore, as Steven Katz has argued in a brilliant essay (in *Mysticism and Religious Traditions*), the mystics were often not only comfortable within their traditions but, indeed, were valid reformers and energizers of it. How, for instance, would de Certeau account for an Alphonsus de Liguori whose biography is reviewed above or Paul of the Cross or other such ecstatic founders/reformers of the eighteenth century who were long distant from the salons of Paris?

The Mystic Fable gives no comfort to those who expect from the French prose that honors the Cartesian desideratum for clear and distinct ideas, but in its prolix allusiveness one finds provocative pages and striking insights that may be worth the effort. The author also presumes a good deal of knowledge of religious history, languages, and theological literature. This is not a book designed for the beginner. Serious students of spirituality, however, will have to take it and its thesis into account. □

CORRESPONDENCE

(Continued from page 2)

nurture children with love. There may be a role for a chosen few who are called to dedicated celibacy. But when one can celebrate his or her own sexual choices only by disparaging those of others, the seeds of bigotry begin to grow into discrimination, harassment, and violence.

KEVIN BUCKLEY

The writer replies:

The point of my article was to accuse Anthony Lewis and other "liberal" com-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

mentators of being simplistic and narrow-minded—in short, illiberal—when they explain all opposition to gays as mere bigotry. It was not necessarily my intention to endorse all the theoretical objections that conservative religious believers might raise to the gay rights movement.

Mr. Buckley's letter, however, gives me a chance to stress a distinction that was implicit in my article: the crucial distinction between homosexuals and the gay rights movement. The movement no more speaks for all homosexuals than the feminist movement speaks for all women—or, for that matter, than the Communist movement spoke for all workers.

Mr. Buckley is no doubt correct when he says there is no correlation between sexual orientation and religious belief. But I contend that there is most definitely a connection between gay rights *ideology* and a secularist (or a-religious) view of reality. Along with two other movements—abortion rights and euthanasia—the gay rights movement is a vital member of the hydra-headed monster of contemporary secularism.

I completely agree with Mr. Buckley that everybody, including religious conservatives, should show courtesy and respect to persons who are homosexual. But it does not follow from this that we must approve of the gay rights ideology.

DAVID R. CARLIN, JR.

Misreading the Balkans

Hyattsville, Md.

To the Editors: Thank you for Abigail McCarthy's column, "Religious Wars...and Religious Peace" [March 12]. It provided a helpful look at some of the positive things Christians are doing in the Balkans. Unfortunately, the article risks perpetuating two misperceptions about the war in Bosnia-Herzegovina.

First, she suggests that, as in Northern Ireland, Azerbaijan, the Middle East, and India, the war in Bosnia is one in which "religious hatreds are...pervasive" and "neighbors of different faiths battle each other." No doubt religious prejudices have been manipulated, especially in Serbia, by militant nationalists to serve their extremist ends. But the war is best understood as a political-military conflict over incompatible (and not equally legitimate) claims of self-determination. Serb extremists, in particular, have used the most barbaric violence to try to create a Greater Serbia at the expense of Croatia and Bosnia. To suggest that this is a religious war confuses rather than clarifies what is happening.

Second, McCarthy repeats the mistaken view that the pope has been tepid in his defense of Bosnian Muslims. The numerous statements by the Vatican on the war do not support such a conclusion. In his recent address to the diplomatic corps (January 16), for one example, John Paul II condemned "the veritable hordes spreading terror and death" and urged the international community "to show more clearly its political will not to *accept aggression and territorial conquest* by force, nor the aberration of 'ethnic cleansing'" [emphasis in the original]. He went on to say that "practical indifference in the face of such forms of behavior is a culpable omission." These are strong words, as strong as, if not stronger than, what he and other Vatican officials said about the war against mostly Catholic Croatia last year.

GERARD F. POWERS

COMING

MAY 21

SPRING BOOKS

CLASSIFIED

Priesthood

DESIRE PRIESTHOOD? Under 55? 1 (800) 633-2252, Ext. 380. Director, Mater Dei, E. 405 Sinto, Spokane, WA 99202.

Position Opening

National Field Manager-BOYS HOPE/GIRLS HOPE. National educational and child care program for boys and girls seeks individual to provide administrative leadership and support for the expansion of program operations nationwide. Must be able to travel extensively—including temporary relocations to a local community—and represent the organization to a variety of constituencies. BOYS HOPE/GIRLS HOPE is a dynamic, growing organization meeting the needs of at-risk youth through the provision of long-term, loving, and stable homes and college preparatory educational opportunities. We are embarking on a major expansion of operations, with plans to double the number of homes in the next decade. Reporting to the Assistant Director for New Program Development, this key management position carries the following responsibilities: development and staff support of local Advisory Boards; public relations and community outreach; resource identification and development; site search and selection; accomplishment of incorporation; zoning and licensing tasks; negotiating arrangements with schools; identifying community resources for testing, counseling, and medical services; securing furnishings and transportation for programs; and assisting in identifying staffing for the homes. Applicants must have a strong background in voluntary, not-for-profit management and an advanced degree in a related field. Because of the extensive travel required, single individuals, particularly religious, are especially encouraged to apply. Résumé and letter of introduction should be submitted to Fr. Paul G. Sheridan, S.J., Founder and C.E.O., BOYS HOPE/GIRLS HOPE National Offices, 4200 Ripa Ave., St. Louis, Missouri 63125.

Retreat House

Jesuit House of Prayer, Residence and Hikers' Hostel situated in Hot Springs, NC. In the heart of the Appalachian Mountains. Home-cooked meals; casual, quiet atmosphere. In the wooded lands along the Appalachian Trail. To schedule a private or directed retreat, or a weekend for an individual or small group, write or call Father Vincent Alagia, S.J. (Director), PO Box 7, Hot Springs, NC 28743. (704) 622-7366.

Plan Ahead

55th Anniversary, SUMMER SCHOOL OF SOCIAL ACTION, June 4-5, 1993, Reynold Hillenbrand Institute, Niles College Seminary, Loyola University, 7135 N. Harlem, Niles, IL 60714. (312) 631-1017, ext. 27.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

WHY give COMMONWEAL to a college grad?

We asked some donors for their reasons

"I want my children to keep the faith but I don't want them to feel they have to close their minds. COMMONWEAL shows them they don't have to. It offers a marvelous combination of orthodoxy and brains—that's a rare combination."
DR. JOSEPH HYNES, *professor of English, University of Oregon in Eugene*

"Is it possible to be a genuinely contemporary man or woman and to be a believer? COMMONWEAL is one of the most authentic examples that the answer to this question is 'yes.'"
REV. ROBERT S. SMITH, *campus minister, State University of New York (SUNY) at Stony Brook*

"It's a great way to keep cross-generational conversation lively (and, perhaps, conflicts, too). As feminists remind us, 'our heritage is our power.' But only if we pass it on."
SIDNEY CALLAHAN, *professor of psychology, Mercy College*

"Why do I send gift subscriptions to COMMONWEAL? I think it is one of the finest Catholic periodicals in the United States. Its editorials are the best, in my humble opinion, of any Catholic or secular journal I read."
MOST REV. PETER A. ROSAZZA, D.D., *Archdiocese of Hartford*

"The litmus test of whether a Catholic college has an enduring impact on its graduates should be the number of alumni who subscribe to Catholic journals of opinion like COMMONWEAL. We need to get COMMONWEAL into the hands of more young people so they know they can live a life of faith with intelligence."
ED MARCINIAK, *Institute of Urban Life, Chicago*

"For 70 years COMMONWEAL has been a national resource—offering the most indispensable and provocative commentary on modern society in light of Catholic principles."
REV. WILLIAM B. NEENAN, S.J., *academic vice-president, Boston College*

"I often recommend COMMONWEAL to my adult students because it is a great conversation partner. Like a good teacher, its writers are challenging, insightful, informed, and informative."
SR. RUTH POOCHIGIAN, O.P., *Office of Adult and Youth Ministries, Diocese of Des Moines*

GO THOU AND DO LIKEWISE.

PLEASE.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED